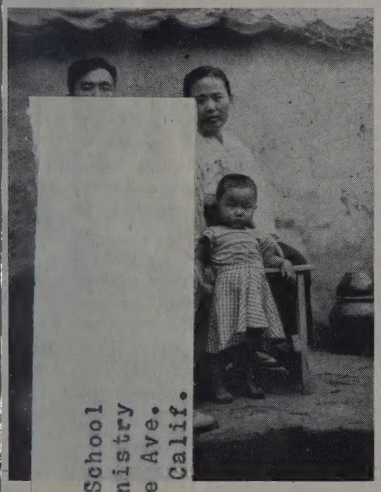
THE UNITARIAN REGISTER

APRIL 1959 40 CENTS



LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

Starr King School
for the Ministry
2441 LeConte Ave.
Berkeley 4, Calif.

THE CULT OF GOD GROWS OBSOLETE
by Edmund Wilson

ABOVE ALL LIBERTIES
by Frederick May Eliot

'THE UNITARIAN CHRISTIAN AFFIRMATIONS'
by Thomas McAughtrie

SYMBOLS FOR LIBERAL RELIGION
by Bernd Foerster

Larger Fellowship

OPEN FORUM

MERGER: IMMEDIATE OR MERELY ULTIMATE OBJECTIVE? AND WHAT NAME SHOULD MERGED ORGANIZATIONS ADOPT?

To the Register:

The proposed amalgamation of our Unitarian denomination with the Universalist to form a unified, larger, liberal religious body is of the most serious consideration. Basically it would be a "marriage" once entered upon that could not be dissolved and possible of a far from harmonious joint existence. As I see it, yes as an *ultimate* objective but not at this time clearly desirable.

The initial co-operative activities and joint programs that are being engaged in are both excellent and, more important, exactly the best approach to ascertain if corporate union should be carried through later. Let's work together as we are doing, with as many added activities as may seem wise with judgment suspended as to union.

In this day of worship of size, we should realize in itself a larger liberal church could mean only more ecclesiastical machinery. — THEODORE FISHER, *Colorado Springs, Colo.*

To the Register:

Among advantages and disadvantages of the merger of the AUA and the UCA in the January issue, you listed as one of the advantages a new name that would more nearly indicate the real meaning of liberal religion.

When two persons unite do they choose an entirely new name for their new adventure? No, indeed; they always use one of their own. Custom says the man's. If they have attended two different churches, do they choose an entirely new church? They usually attend one or the other, more often the woman's. Why should both our identities be given up? If not, which should we choose?

I have been a member of the Keene Unitarian church for over forty years. There are no Universalist churches in this area but I know many persons would unite with one that shuns the name *Unitarian.* Why? Because our denomination immediately points out the difference. We are Unitarians — others in the community are trinitarians. It is one thing to believe what we will and another to vaunt it. The word liberal affects many somewhat the same way, the majority being conservative.

The word *Universalist* has a warm, embracing appeal all its own. It says, "Come everybody, our religion is for all people." There are many who hope for a universal religion. One denomination has that name. If we are lucky enough to merge with them, we *could* have it too! — HELEN W. ADAMS, *Keene, N. H.*

To the Register:

. . . it seems to me that the best way to promote merger is to find a name which will catch the imagination of both Universalists and Unitarians. It must be good enough to overcome all of the present unwillingness of both denominations to surrender their historic names.

I think the name should somehow express the distinctive nature of our religious fellowship. It is not enough to indicate that we are made up of "free" churches or congregations. This is true of the Congregationalists, and Baptists and many smaller groups. The thing that sets us apart is the freedom of individual members within the congregation and the resulting vigor and diversity of religious ideas and practices. We are not an association of free churches or congregations; we are an association of churches within which the individual person maintains his own freedom and is expected freely to shape his own religious faith.

The new name of our Uni-Uni association must, therefore, indicate this freedom within the congregation as well as freedom without the congregation. Could we call it something like *Associated Congregations of Free Worshipers?* . . . with that as a starter, somebody might come up with a really exciting and accurate name for the organized religious liberalism which you and I know to hold the seed of the world's future faith. — N. W. LOVELY, *Cedar Rapids, Iowa.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

Regarding the future relationship of our Universalist Church of America and the American Unitarian Association, I cite the many happy mergers on the local level as to what it is possible to have happen on the national level; and just as the wife in marriage is honored to take her husband's name, not asking that he forego his heritage by taking another name, so I do not ask that the great Unitarian tradition be dimmed one whit by giving up its great and honored American Unitarian Association if we, the Universalist Church of America, vote to come with them.

Through almost twenty-five years of being both a Universalist and a Unitarian, I have gained strength from adding to the names of Hosea Ballou, Alonzo Ames Miner, the names of Channing, Samuel Eliot, Frederick May Eliot and our own Dana McLean Greeley as men whose lives are a benediction to all.

Deep loyalties are one of life's most precious possessions, not to be discarded lightly, but as a Universalist and as a Unitarian I hope to see our forces under one strong banner — the American Unitarian Association — and it is my conviction that together we will have deep satisfaction in the strides ahead for the liberal church — ANNA P. SMITH, *Westwood, Mass.*

Reader would forego 'The Bookshelf' page

To the Register:

I am a loyal and often even enthusiastic reader of *The Unitarian Register.* I am particularly concerned for the quality of its material. Well aware of the pressure you probably feel for space in this magazine, I would like to register one man's opinion about an item that takes up a full page in many issues and is read by me because it is there, but usually with disappointment. This is the page called "The Bookshelf," by Lillian W. Barbour.

Being a minister, I am much concerned about books. . . . I do not find much said in this column that seems worthy of space in your periodical. I usually do find at least something of interest in your other book review section called "Books and Ideas." (I trust I do not say this simply because you have accepted some of my book reviews.)

Possibly others feel as I do, possibly not. I, for one, would vote this one section your magazine could do well without. . . . —RALPH C. BAILEY, *Asheville, N. C.*

Do Unitarians apply double standard on censorship?

To the Register:

Unitarians, as a rule, are against book censorship, but at the same time they are against putting anti-Semitic books in the public libraries because "they are against a minority" group, they say! On the other hand, they don't seem to object to anti-Catholic books being in the libraries; why the double standard? — CHICO RAMOS, *Hollywood, Calif.*

THE UNITARIAN REGISTER
25 Beacon St., Boston 8, Mass.

Please send me ..... additional copies of the current issue at 40¢ each.

Please send the Register for one year, as my gift, to

Name ..... Address .....

Please enter my subscription, starting with the next issue, at ☐ $4.00 for one year, ☐ $7.00 for two years, ☐ $10.00 for three years.

I enclose $ .....

NAME .....

ADDRESS ..... CITY ..... STATE .....

'Tragic day' if *Register* halts 'liberal nonsense'

To the Register:

Charles L. Sager, in the *Register* "Open Forum" for December, writes that "It will be a wonderful day when your *Unitarian Register* will devote pages to the individual joy of being a Unitarian . . . and will stop all this nonsense about liberalism and democratic processes."

For me this would be a tragic day, a day the Unitarians died, at least as a force in the life of this country. For me the words *democratic processes* are another way of saying *religious beliefs*. I am deeply dedicated to democratic processes. The preservation of democracy is the task of this age. There is nothing in this world more important. I can witness the passing of all the gods with equanimity, but not my freedom.

Mr. Sager hopes the *Register* "will work to stop all this nonsense about liberalism and democratic processes." How wrong can the man be. Mr. Sager *can* be more wrong: "Liberalism means nothing to anyone." What utter nonsense. Liberalism is a living, striving, purposeful faith that the world will not always be as it is now. Without this faith, I would rather be dead. If I believed, for instance, that my children had to live out their lives under the shadow of the atomic bomb, if I believed and had not the faith that racial hatred could not be solved by liberal, democratic processes — if I had not this faith, life would be unbearable.

The Unitarians of Channing's day faced other problems. They had to battle the fierce flames of the burning hell of the Calvinists and try to make of life itself a beautiful, searching adventure, satisfying and meaningful in itself, not an ante-chamber to heaven or hell. This was their mission, this was their task. This heritage is precious to us. They carried the torch of man to a higher plateau, where we now live to enjoy the fruits of their sacrifices.

Mr. Sager wants to return to the "Original vitality and grandeur of the 1840's." This is simply to say that we have no further message for mankind. It is a confession of bankruptcy — and at a time when man needs so much to believe in himself and his destiny. . . . — EDGAR CLEMONS, *Tulsa, Okla.*

To the Register:

Was surprised to read, in Charles L. Sager's letter in the December issue, a reference to my political activity as a "democratic, atheistic Unitarian." I couldn't help chuckling over his amazement at there being "Christian Unitarians" and now atheistic ones. However, his comment that my campaign letter was "a lot of drivel" irked me a bit.

If we can refrain from using words, which dismiss another's thoughts, such as, "Communistic," "nonsense," "drivel," etc., we preserve and maintain the dignity of all human beings. 'Tis better to let the people decide for themselves what makes sense or what is right. We know that Calvin thought Servetus' writings were drivel, and that the Bill of Rights is considered subversive by some. . . .

I do not consider myself a politician — just one human being trying to do something about breaking up this atmosphere of conformity. I believe I was successful, in part, here in Wisconsin. As a consequence of my political activity, the Democratic party of Wisconsin admitted an atheist (not me) as a member, after an investigation, membership discussion, press coverage, and then, a standing vote. It was impressive. It renewed my faith in people at the grass roots level. . . . — KENNETH F. KLINKERT, *Menomonee Falls, Wis.*

Turnip is a turnip is a turnip; Unitarianism is not for the many

To the Register:

Mr. Samsom's article in the January, 1959, *Register* advances the argument that Unitarianism might bring in a multitude of new members if the movement were adequately financed.

I have no doubt that sufficient money, wisely used, would spark an expansion of the group in the next decade or so. But I also think that it would be a mistake to visualize the movement turning into a religion for the general run of people in the foreseeable future. . . .

How can Unitarianism possibly flourish among the multitudes until the multitudes are composed of sensitive, intellectually competent, well-informed individuals? And yet for many to become this sort of person will always be a biological impossibility; a turnip is a turnip is a turnip. For others such a transformation will remain only a potentiality.

Always, I believe, it will be the few who will think, who will strive for understanding, who will love wisdom, who will wish to contribute some small bit to the welfare of humanity. . . . — RICHARD NEIL HAYTON, *Kailua, T.H.*

'Parish, pulpit, and pew' leaves poor impression

To the Register:

In this home we look forward to the monthly *Unitarian Register* at our local library. The editorials mean much, also the excellent sermons and timely articles, plus Ben Bagdikian's reports. The page "A Unitarian in Washington" by Mary H. Blanshard is tops; but this month's [November] "Parish, Pulpit, and Pew," leaves much to be desired.

The allusion to a "red-faced director" who called a meeting that was forgotten leaves a poor impression of a church that is truly a going concern. Also the Palo Alto Unitarian church is just ten years old and during this short span has built a plant worth $210,000 without the aid of the AUA and, more important still, has a membership of over 400 plus a church school of 450 plus a mailing list — yet you used valuable space to make a slurring remark about "a prosaic matter of how they are going to pay for it."

In the November issue you have eight and one-half inches of space devoted to stupid "Idea Pools" and a few dull cartoons. That same space used for reports of progress made by our churches and fellowships would please your readers more, I am sure. — RUTH E. HARPIN, *Westboro, Mass.*

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

VOL. 138, No. 4 April 1959

COVER: Members of the far-flung Unitarian family: Bak Sung Sam and family, Kyang Sang Nam Do, Korea; Peggy and Polly Danos, Vaucresson, France; Janet, Alice and Ann White, Sheboygan, Wisconsin; and the Rev. and Mrs. Akashi and son, Tokyo, Japan. Story on Page 26.

Open Forum 2
Editorials 4
Frankly Speaking 5
Thoughts for Meditation 6
THE CULT OF GOD GROWS OBSOLETE:
By Edmund Wilson 7
ABOVE ALL LIBERTIES:
By Frederick May Eliot 9
THE UNITARIAN CHRISTIAN AFFIRMATIONS:
By Thomas McAughtrie 12
SYMBOLS FOR LIBERAL RELIGION:
By Bernd Foerster 15
Books and Ideas 16
A Unitarian in Washington 18
News of the Unitarian World . . . 19
The Regions 24
The Churches 25
The Fellowships 28
The Ministry 29
The Laity 30
Religious Education 31
Necrology 32

ADVISORY COMMITTEE: Ben H. Bagdikian, Providence, R. I.; Berkeley B. Blake, Santa Barbara, Calif.; Edward C. Bursk, Cohasset, Mass.; W. Wallace Bush, Duxbury, Mass.; Raymond C. Hopkins, Brockton, Mass.; Elizabeth Johnson, Los Angeles, Calif.; Edwin A. Lane, Audubon, N. J.; Malcolm R. Sutherland, Jr., Milton, Mass. (chairman).

MANAGING EDITOR and News Editor, Vic Bovee. Assistant Managing Editor, Judith Quinn. Assistant to the News Editor, Robert B. Johnson. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Division of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive office, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston, Mass. Subscription, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign $5.00 in American money; single copies, 40 cents.

Copyright 1959 by the American Unitarian Association, a coöperating member of United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

EDITORIALS

Editorials express the opinions of the individual editorial writers

F. E. ABBOT AND THE UNITARIAN TRADITION

While Francis Ellingwood Abbot was a lesser figure in Unitarian history than W. E. Channing, T. Parker, and R. W. Emerson, nevertheless it is interesting to consider his ideas, his career, and his achievement in relation to theirs.

In 1825, William Ellery Channing organized his left-wing Congregationalists in New England to form a new liberal denomination, the Unitarian church. Rejecting the Calvinism of the parent group, especially the doctrines of the trinity and of the total natural depravity of man, the new sect was strictly monotheistic. Jesus, though the son of God and worthy of special veneration, was not considered to be a God. He was something like the Virgin Mary in Catholicism. The Holy Ghost was easily eliminated. Nobody really cared much about it anyhow. Channing thought that man is not so originally (or even latterly) sinful that a god had to be sacrificed in order to atone for his wickedness. Moreover, torturing a god would not be likely to cancel what human perversity did exist. If a divine father, in a mood of vindictive, retributive, or sadistic justice (?) penalized his own obedient son as a substitute victim for inferior disobedient human beings, whom God Himself had created with weak imperfect natures, that would really be an example of divine stupidity, cruelty, and injustice, which contradicts the assumed wisdom, love, and compassion of God for all living things. Civilized people worship God because they think that He is good. Calvinistic theology contradicts this.

The first Unitarianism of 1825 was a long step in advance. But still, by modern standards, it was not very liberal. It had a dogmatic, monotheistic creed based on the authority of scripture guaranteed by miracles narrated in the scripture itself.

Since then three men have made especially important contributions to its progress in liberalism. They were all, in a sense, saints, prophets, and martyrs. All had to get out of the denomination because, by advanced standards, it was stodgy and authoritarian. But all made lasting impressions upon it. They are major inspirations to those who now carry the torch. Emerson got out in 1832, Parker in 1845, and Abbot in 1868. Parker received much of his inspiration from Emerson, and Abbot derived much of his from both of the others.

Emerson and Parker rejected miracles and biblical revelation. They based their religious beliefs upon intuitive experience in which the divine reveals itself directly within the human soul. The essential spiritual teachings of Jesus would still have been valid by human experience even if Jesus had never lived. Emerson and Parker were New England Transcendentalists and pantheists (God is present as the indwelling substance of every existing thing); but Abbot based his similarly pantheistic religious conviction upon science rather than upon intuition.

Emerson inherited a sum of money and turned to writing and lecturing. Parker ran his own private, non-sectarian church in a theater in Boston, with attendances of about 3,000 per Sunday. Abbot ran an independent church in Toledo, Ohio, from 1869 to 1873, but it was not a success. He was not an effective minister. He turned to editing, teaching, and writing.

In 1870, in Toledo, he founded the *Index*, a weekly magazine for the advancement of "free religion," which meant creedless or liberal religion. He took it to Boston in 1874, and it continued until 1886. Its Old Series, vols. 1-11, and New Series, vols. 1-7, are a remarkable document in the history of liberal religion. Cornell University and Meadville Theological School (Chicago) have complete sets. The Toledo Public Library has the Old Series complete.

Abbot had founded the Free Religious Association in 1867 in Boston for the purpose of converting the Unitarian church, and all true religion, to creedlessness. Later Felix Adler, leader of the Ethical Culture Movement, supported it, and for a time was president. The Western Unitarian Conference, and Jenkin Lloyd Jones of Chicago, in the 1880's and 1890's, stood for the "ethical emphasis" in opposition to theological, even strictly monotheistic, creeds.

As a result of all of these forces, in 1894, at the Saratoga (New York) Conference, the Unitarian denomination accepted creedlessness. Thereafter members and clergy were officially free to believe whatever theological or metaphysical doctrines they really thought were true. (See *Freedom Moves West*, by Charles H. Lyttle, Beacon Press, 1952, p. 213).

GARDNER WILLIAMS

FOR OR AGAINST FREEDOM?

About two years ago, Marie Torre, New York *Herald-Tribune* television columnist, wrote some unflattering remarks about singer Judy Garland, attributing them to an unidentified Columbia Broadcasting System executive. The remarks were published and Miss Garland sued CBS for libel.

Miss Torre refused to identify the source in a pre-trial conference despite an order from the United States District Court. She was charged with contempt of court and sentenced to ten days in jail.

Recently, the United States Supreme Court refused to review the case, and Miss Torre served her sentence. Newspapers throughout the land, with few exceptions, praised her courage and cheered her steadfastness in refusing to betray her source. No CBS executive came forward to verify the questionable remarks.

Was Miss Torre defender or offender, martyr or malefactor?

In retrospect, it seems likely that Miss Torre struck a blow — if she struck a blow at all — against, not for, freedom of the press.

No one questioned her courage under fire. No one doubted her good faith with her news source, if there was one. But the principle for which she stood was irresponsibility, rather than responsibility of the press. And irresponsibility is more likely to lead to curtailment than to extension of journalistic freedom.

Most neophytes in journalism learn early never to write for publication any statement for which they cannot produce verification. To do so would be — as Miss Torre's case demonstrates — imprudent.

But prudence is less the point than good faith with readers. What confidence may readers repose in the statements of a writer who cannot, or will not, back up what he writes?

Probably no one in connection with the Torre case saw or expressed the flaw in Miss Torre's stand more clearly than Sid Luft, Miss Garland's husband. He was quoted as saying:

"If she doesn't have to tell the judge who her news sources are, then she could print anything, couldn't she?"

VIC BOVEE

FRANKLY SPEAKING

REACHING FOR THE MOON

There is a compelling urge and a terrific rush to reach the moon in five or seven or ten years, and we are going to tax our resources and enlist our best brains and dedicate our energies to this end. Frankly speaking, although I would like to reach for the moon, and shall marvel at its attainment, I think that it is just as important that we should create a heaven on earth, and brotherhood as well as rockets, in the West and in the East, and wherever men work: in the laboratories and in the factories and in the market place.

We seem to be so easily distracted from the main business of life. Maybe the Communists are not so distracted. Maybe their scientific efforts and their economic experiments are for a faith in a way of life that seems to them novel and fundamental. A Washington *Post* editorial, sent to me by a layman recently, asserted that they are "true believers" and that this fact "is the major source of the strength" of the Communist empire. The challenge for our time, the editorial added, is for *us* to find a faith and determination to match theirs.

I believe that we have a faith, and that we can manifest a determination as well, to match theirs. Liberal religion is rooted in a faith in God and in man, not a narrow faith but a broad and dynamic faith, that causes it to bear the foliage and fruit of aspirations and endeavors as lofty as the stars in the Milky Way.

There is a divine impatience in people with this faith. That is why Thomas Jefferson worked so hard for both religious and political freedom, and why he bought the Louisiana Territory when he had a chance to do so, even though he wasn't sure he had the right to do so. That is why Horace Mann resigned his congressional seat to promote public education. And that is why Theodore Parker had to free the slaves. There wasn't time to wait. Serenity and submission are virtues; and I suppose that they do serve who "only stand and wait," but real religion creates restlessness in the human soul, and a *liberal* person in particular is eager to see things better than they are.

If we would beat Russia, let us beat her in the things that count the most. Let us beat her in our free economy and in our inter-race relations and in the development of the spirit of true democracy.

I was perhaps never too patient myself. Candidly, for me it is easy to feel the urge to strengthen our Unitarian churches for the furtherance of the idealism of America and of mankind. This is the hour to do it, and not ten or twenty years hence. They were reminding me in Mount Vernon, Virginia, in our new church there, that if we "miss the boat" in this decade, the whole future of civilization will be in jeopardy.

At this moment there is a race of death and life; we face a dramatic choice between Armageddon and Utopia. Authoritarianism could take command if we default, and that would be as bad, if it happened here on earth, as if it happened in outer space.

Science isn't any more important than religion and the humanities. Our engineering must not out-distance our ethics. That is why we must pray fervently and attend church regularly and give generously and apply our principles to life; it will profit us nothing if we gain the moon and lose our own earth.

DANA McLEAN GREELEY

Man's 'Mad' Vision

The astonishing thing about the human being is not so much his intellect and bodily structure, profoundly mysterious as they are. The astonishing and least comprehensible thing about him is his range of vision; his gaze into the infinite distance; his lonely passion for ideas and ideals, far removed from his material surroundings and animal activities, and in no way suggested by them, yet for which, such is his affection, he is willing to endure toils and privations, to sacrifice pleasures, to disdain griefs and frustrations. The inner truth is that every man is himself a creator, by birth and nature, an artist, an architect, and fashioner of worlds. If this be madness — and if the universe be the machine some think it, a very ecstasy of madness it most manifestly is — none the less it is the lunacy in which consists the romance of life, in which lies our chief glory and our only hope.

W. MacNEILE DIXON

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

THE MINISTRY

A Charge to the Minister

Preach with moral courage. Honor all men; love all men; but fear none. Having deliberately, conscientiously sought the truth, abide by your conviction at all hazards. Do not wait to be backed by numbers. The fewer the voices on the side of truth, the more distinct and strong must be your own.

Feel the greatness of your office. Let not its humble exterior, or the opinion of the world, or its frequent inefficacy, hide from you its unspeakable dignity. Regard it as the highest human vocation, as greater than thrones, or any other distinctions which relate merely to the present life.

The noblest work on earth, or in heaven, is to act on the soul; to inspire it with wisdom and magnanimity, with reverence for God, and love towards man. This is the highest function of sages and inspired poets, and also of statesmen worthy of the name, who comprehend that a nation's greatness is to be laid in the soul.

Glory in your office. Feel that it associates you with the elect of past ages, with all who have toiled and suffered to raise men to intelligence and moral greatness; and let the consciousness of this spiritual brotherhood fortify you for like suffering and toil.

Glory in your office. You delight in poetry and the fine arts; but remember that the divinest art is that which studies and creates the beauty, not of outward form, but of immortal virtue; which creates not statues and pictures, but holy and disinterested men; which awakens the godlike in our brother. No poem is so glorious as a generous, loving, and heroic life; and he who incites a fellow-creature to this produces a work which will outlast all other works of the mind.

Glory in your office, especially, as instituted to carry forward the human soul to wider and higher action than it has yet attained. Regard your office as meant not to perpetuate what exists, but to introduce a higher condition of the church and the world. You are entrusted with a truth that is to create a new heaven and a new earth, by uniting men in new ties to God and to one another, and by reviving the divine image in the human soul. Keep your mind in harmony with this great end.

William Ellery Channing
(from his sermon at the ordination of Rev. J. S. Dwight)

Prayer

O Thou in whose fingers are the spaces and the times, we come into thy presence in this hallowed place, to recall thy covenants with us, and to quicken the imaginations of our hearts. . . .

For we are creatures who band together in communities of memory and of hope, joined by the tangible ties and visible emblems of towers and truths spoken, of books and bequests, of memorials and music, of liturgy and lives remembered, all, tugging us together by the golden threads of recollection across gulfs of time and space;

A community to which we belong, not by birth, but by the solemn asseveration of the best within us; by our pledge oft-renewed amidst our temptations and our digressions — a community with its sanctuary wherein we sojourn for a season, and then go on upon the mysterious pilgrimage which is the life of man.

We thank thee for this place of meeting, with its spire reminding all who enter, and even those who glimpse it only from afar, that man cannot live by bread alone.

We thank thee for the leaders of this congregation in its pilgrimage beyond a century, and especially in this hour for him who presently turns over the staff of his office to the new leadership ahead. We give thee thanks for his ministry to a whole generation in the service of both church and commonweal. . . .

We thank thee that we have sometimes heard from this pulpit the authentic ring of thy prophets of yesteryear; that we have been helped to descry the rod of thine anger and the staff of thine indignation, in the rise and fall of the Assyrias and the Egypts of our own age; that we have been made to acknowledge that for three transgressions, and for four, even our own beloved land may not escape the judgments of thy righteousness.

We give thee thanks that like those of yore he has, with a sense of the inherent drama and wonder of life, reached out his hand to little ones, to those bereaved, and to those of low degree, knowing the essential bigness of every heart when quickened by aspiration, frustration, or sorrow; that he has entered into the lives also of those counted great in their day and generation, knowing the bewildered littleness in every one of us, that needs the ministration of thy counsel and encouragement.

We give thee thanks for the beloved helpmate of his years, whose vocation it has been to minister both to him and to his congregations, out of a heart made strangely strong, supple, and discerning, by a life of discipline and overflowing selfless love.

Assuage now, our heavenly Father, on all sides, the aches and asperities attending the change of leadership. Quicken the fresh energies of this congregation, as they seek to reconceive their future in the light of their storied past. Enlarge the imagination of their hearts, as they make momentous decisions in thy sight, O Lord.

Blessed be thy name. Amen.

Rev. George H. Williams
(son of David R. Williams, on the occasion of his father's farewell sermon as minister of the Unitarian Church of Rochester)

The cult of God grows obsolete

'Watered-down Christian doctrines are phases in man's struggle to get rid of religion'

By EDMUND WILSON

Edmund Wilson is best known for his works of criticism, although he also is author of a novel and volumes of poetry and essays, as well as several plays and a historical study. This selection appeared as part of an essay titled "Religion" in A Piece of My Mind: Reflections at Sixty, *a Doubleday Anchor Book (1958), and is reproduced here by special arrangement with the author.*

Religion is cult of a god, or gods, conceived in supernatural terms. The "religion of humanity" and the "religion of art" are not religions at all, and it confuses the whole question of religion seriously to use such phrases. It is also misleading to talk as if a mere liking or respect for the ritual or the mythology of one of the Christian churches were equivalent to a religion. One may understand Christianity as a phenomenon of human history, admire the productions of Christian art, appreciate the value of this cult in the past, and for some, at the present time, as a discipline and an inspiration; but to do this is not religion.

The *religion* of "Christ" demands that we accept the virgin birth of Jesus and regard him as the true Messiah, literally the son of God, begotten by the Holy Ghost and sent to atone for the sins of men and make possible human salvation, as the performer of unquestionable miracles, who was able to revive the dead and who rose himself from the tomb. We must believe that he sits now at the right hand of God and will preside at a Judgment Day, when the saved shall be winnowed from the damned. We must acknowledge that this Father, Son, and Holy Ghost constitute a mysterious trinity, which, without understanding, we must worship.

I am aware that it is not obligatory now — even, I am told, in the Episcopal church — literally to believe all this. It is permitted to accept some features or even the whole of the creed as true only in a "symbolic" sense. But this is surely to beg the question. If the Savior is but a symbol, why should we be called upon to worship him? Why should we be asked to build churches and to take the communion in them?

The watered-down Christian doctrines — from liberal Episcopalianism to Unitarianism — have hardly more in common with genuine religion than has the "religion" of social service. They are phases in the struggle of modern man to get rid of his genuine religion, to liquidate the old cult of Jesus as a supernatural being.

The New Testament is vague enough and inconsistent enough to lend itself to a variety of interpretations; but certainly the teaching of Jesus, as variously reported in the Gospels, is mainly in the direction of abnegation, of forgiveness, of non-resistance. If there really is a Christian ethics, it is the kind of thing preached by Tolstoy and of which, by his own behavior, he illustrated the impracticability. There are people, a very few people — Tolstoy was conspicuously not one of them — whose temperament has some affinity with this version of the Christian ideal; but this ideal is, even for them, incompatible with the conditions of human life.

The saint says, "So much the worse for these human complications, embarrassments"; mortifies or tortures the flesh or breaks it by succumbing to martyrdom. But the rest of us cannot do this; we must feed and defend ourselves, try to make sure of the survival of our species; and if we admit that this ideal is the Christian one, it is ridiculous to call ourselves Christians. We must constantly — in an infinite variety of ways — be contending with one another, and the attitude enjoined by Jesus would render impossible, not merely war, not merely business competition, but even a vigorous argument, a competitive examination or the rivalry of two men for a girl.

Thus, to take Christianity seriously is contrary to common sense, and of course it has rarely been attempted. In the meantime, the barbarous conflicts between nations that call themselves Christian and invariably invoke the Christian God have been a scandal of such proportions that it has always made insignificant the protests of the saints and the satirists. The morality attributed to Jesus has had perhaps a limited validity in restraining us from unnecessary ruthlessness — though the notion that all men are brothers and should be merciful to one another was not invented by Jesus; but, if generally put into practice, it would prevent any kind of achievement except that of such unusual people as St. Francis of Assisi.

I dwell here upon Christianity simply because it is the dominant religion in the part of the world where I live; but for all the religions the case is the same. They are, of course, not merely impostures, as the eighteenth century skeptics liked to think — not even mere legends and myths, which, as the anthropologists show, are likely to have much in common in however remote parts of the world for the reason that they are all trying to deal with typical situations of human beings in connection with the earth, with the elements, with the forces they feel in themselves, and with their relations to one another. They have become, in a sense, realities in the lives of the people who practice them.

The resurrection of Adonis or Jesus serves not merely to celebrate the coming of Spring, nor is it, for the worshipers of these gods, merely a ritual "symbol": it can hardly be dissociated from the revival of morale in the celebrants. In the same way, the sacred dances performed by the American Indians may not be accompanied or followed by the rain that the celebrants invoke, but they help to keep up the tribe's spirits during the period when no rain is falling; they represent a dynamic experience of which faith in the rain god is part.

The power of prayer is real: when the Arab repeats his ritual, he is sustaining the discipline of his way of life; when the Protestant Christian appeals to his God, he is rallying his own moral forces. But the ecstasy of revival, the strengthening of discipline, the summoning of moral resources are by no means inseparable from the formulas of religion. They are phenomena with which everyone, surely,

is more or less familiar. For some, they are made easier by ritual; but for others, they are weakened or degraded by being entangled with folklore or with theological systems, with the practices of primitive people attempting to propitiate the elements, or with the imaginative constructions of the learned, aghast at the infinitudes of the universe or the conflicts of impulse in themselves.

As for the moments of divine revelation, the direct apprehensions of God, that the saints and the prophets describe, unbelievers have no right to deny them. The ecstasy of imaginative vision, the sudden insight into the nature of things, are also experiences not confined to the religious. The scientist and the artist know them. But they talk about them in other terms.

The word *God* is now archaic, and it ought to be dropped by those who do not need it for moral support. This word has the disadvantage of having meant already far too many things in too many ages of history and to too many kinds of people, along with the disadvantage that the one thing these various meanings have all had more or less in common is an anthropomorphic picture. In the case of the conceptions of the metaphysician — such as Whitehead's "principle of concretion" in the universe — in which the anthropomorphic image tends to disappear, this term seems far-fetched and uncalled-for; and in the case of the ordinary man, it is lazy to use it to designate the impetus which rouses him up from bed in the morning, sends him about his business, and makes him believe that that business is important, as well as to provide a "first cause" for the force that sets the ions of physics revolving around their nuclei and the planets around their suns.

There is no classical conception of God that can really be made to fit what we know today, in the middle of the twentieth century, of the behavior of what we call "energy" and the behavior of human beings, and of the relation of these to one another. Yet we still use the word in this indolent sense to cover up our inability to account, in a "rational" way, for the fact that we exist, that the universe exists, and that everything is as it is.

At some point in the distant past, human beings became aware that their bodies had been developed in an intricate and remarkably effective way, and since they could not remember having planned this or worked it out themselves, they came to the conclusion, as Paley did — thinking in mechanical terms — that where one found what one took for a clock, there must previously have been a clockmaker.

Today such conceptions are obsolete. Though we still make mechanical models of the movements of the planets and the fission of the atom, we do not see the world as an immense machine. We do not speak of unvarying scientific laws; we speak of "statistical averages." We have been forced to recognize the "organic," to admit that what we used to call "reason" may land us in a *cul-de-sac*. Yet we keep on performing experiments which we observe from the rational point of view of the cause that produces the effect, and we know that we can find out certain things in this way: techniques for procuring results.

What is behind the processes involved? What is involved in our wish to control them? We do not know. The best we can say is that the universe is not a machine, set going by a machine-maker, God, but an organism that is always developing, in which we, interrelated with everything else, have our life-cycles as unified groups of impermanently clustering particles. But to say that all this was created by "God" or to identify it somehow with "God" is to supplement our human ignorance with a gratuitous fairy story.

As we come to understand more and more about the processes of "life" and "matter," we discover that it is less and less easy to differentiate clearly between them. As we probe into the happenings in the universe — electrical and cerebral phenomena, the transit of light waves and sound waves, the multiplication of cells in organisms, the inherited combinations of genes — we find them to be sure, less amenable to the "laws" of the old-fashioned scientist who thought in mechanical terms. But we do not find a God.

Nor is it possible any longer for us to make the old-fashioned distinction between man and the lower animals which enabled us to claim for ourselves something noble we called the "soul" which the other animals did not have, and to hold ourselves responsible to a Deity of whom the other animals had no knowledge. Even minds that rejected this Deity and that questioned the conception of the human "soul" were inclined to maintain a distinction between the "reason" of man and the "instinct" of the lower animals. This distinction is no longer tenable.

The discovery of primitive man and of the kinship of man with the anthropoids brought at first — in the nineteenth century — along with the acknowledgment of this kinship, a certain very firm insistence that even the anthropoid mammals be made to keep their distance from man. The distinction between "reason" and "instinct" was a part of this holding them at arm's length, as was also the resolute emphasis, on the part of certain schools of thought, on the distinction, in man himself, between "human" and "animal" elements. If we had to be cousins of the apes, we would, nevertheless, make it clear that the social distance between us amounted to a difference of kind.

The point was also pressed at this time that man was the "tool-making" animal. No animal except the human was supposed to use extraneous objects to help it to accomplish a purpose, let alone to shape an object for this purpose. But then it was discovered that the animals did not only the first but the second — and that not only could the mammals perform such feats, but also the insects, the fish, and the birds. There is the wasp that picks up a pebble to tamp down the earth on the hole in which she has laid her eggs; there are the fish that shoot down winged insects with perfectly aimed drops of water; the birds that build bowers as well as nests, for reasons that are not known, and black them with pieces of charcoal; there is the anthropoid chimpanzee which not only opens doors with keys and fits hollow reeds together in order to construct a pole long enough to knock down a banana but can even be taught to sew and eat with a knife and fork.

It has sometimes been claimed by persons who have lived on close terms with the higher apes that these latter show certain signs of possessing a "moral sense," and lepidopterists have sometimes imagined that a kind of aesthetic sense is manifested in the patterns of butterflies, which were originated for mimetic protection but have occasionally been carried so far, through a love of elaboration, as eventually to attract attention and expose their creators to danger. We know now that the bees have evolved a code — not of sounds but of movements and stances — by which a scout who has been looking for honey can convey, on his return to the hive, exactly how far away it is and in what direction it lies.

Thus the lower animals are very much closer to us than they were to the men of Darwin's time. The old-fashioned dog-lover who could not believe that his pet did not have a soul and who hoped to find him in heaven may be comforted by some of the findings of the present-day zoologist — though the latter has reduced to absurdity the old-fashioned idea of heaven, which, if open to dogs, really ought to be open to bees, ants and wasps as well, and has undermined the old-fashioned idea of God, who made man in his image, a "thinking being."

Above all liberties

From the decade of conformity, a call to freedom

By FREDERICK MAY ELIOT

Dr. Frederick May Eliot, late president of the AUA, originally delivered this as a radio address on April 13, 1947. The piece appeared later as a chapter in the book, Voices of Liberalism, *and will be included in a memorial anthology being edited by Dr. Alfred Stiernotte for the Beacon Press.*

The great word in the mind and heart of Thomas Jefferson was "liberty." For Americans, there is no greater word. The love of liberty is in our blood. Devotion to the cause of liberty is inextricably woven into the fabric of our national life and tradition. Our literature, like our history, is permeated with its spirit; and as a people we thrill to every familiar story in the long fight to win the basic human rights that are the foundation of the Republic. The love of liberty is the stuff of which America is made, and the names of those men whose vision and courage first achieved our freedom will never fade from the memory of their spiritual descendants. Centuries will come and go, but "the shot heard round the world" will echo still on the April breeze and the words of Patrick Henry before the Virginia Assembly will always set our blood tingling and bring back the flame of freedom to our eyes. Without that passion for liberty, America would in very truth have perished.

We have recently been reminded by the librarian of Congress that the great documents we recognized as landmarks in the attainment of human freedom do not in themselves create liberty, but record it. They are the self-expression of an essentially free society. Liberty must be a reality in the hearts and lives of the people before it can be written down on parchment or paper.

Nevertheless, the written word, once it has been fashioned out of experience, comes to possess power in and of itself — power not merely to record the advances already made, but also power to maintain the ground we have won and to inspire us with stubborn determination to press on toward new attainments of yet greater liberty in the future. The living tradition of American liberty is in no small degree the product of that genius for the creative use of language which has been the birthright of many of our national leaders. They have been gifted by God with the power to speak and write the necessary word.

Of them all, none stands higher than Thomas Jefferson. You will recall what he asked to have carved upon the plain stone that should mark his grave on the lovely Virginia hillside at Monticello. His instructions in his deathbed adieu to Martha Jefferson Randolph were that "the following inscription, and not a word more," should be his epitaph: "Here was buried Thomas Jefferson, Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia." And he added, "because by these as testimonials that I have lived I wish most to be remembered."

There is here no mention of the high offices he had held — Governor of the Commonwealth of Virginia, Ambassador to France, Secretary of State, Vice-President and President of the United States. What Jefferson most wished to be remembered for was his part in founding a great university and his authorship of two documents that are cornerstones of the temple of human liberty in this land and throughout the world.

He did not underestimate the power of words. On his deathbed, in the famous letter written to explain why he could not participate in the celebration of the fiftieth anniversary of the Declaration of Independence in Washington, he wrote of that document:

> *"May it be to the world what I believe it will be (to some parts sooner, to others later, but finally to all), the signal of arousing men to burst the chains under which . . . ignorance and superstition had persuaded them to find themselves, and to assume the blessings and security of self-government. That form which we have substituted restores the free right to the unbounded exercise of reason and freedom of opinion."*

"The unbounded exercise of reason and freedom of opinion"! That phrase summarizes Jefferson's conviction of the fundamental principles of all human progress. It rings with the authority of the great tradition. It reveals his faith in human reason, by the exercise of which mankind has climbed, with slow and painful steps, out of the jungle to the firm ground of civilized society, and by the exercise of which alone mankind can march forward — now, as always, with slow and painful steps — toward the shining beauty of the City of God. Human reason is the essential gift by which the onward sweep of history can be maintained — human reason, which is the surest sign that man is the child of God and the clearest evidence that the divine purpose lies in human hands for its fulfillment on the earth. From this basic faith in human reason Jefferson never wavered, and he left no greater legacy to his fellow Americans.

Out of this faith in reason came Jefferson's passion for freedom — especially freedom of opinion. He stood with John Milton in this regard, and the spirit of the *Areopagitica,* Milton's great defense of the "Liberty of Unlicenc'd Printing," is the same that brought forth the eloquence of the great Declaration and the Virginia Statute. In 1644 Milton wrote as part of this defense:

> *"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties. . . . Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter?"*

And in Jefferson's Inaugural Address, March 4, 1801, the same confidence is announced: "Error of opinion may be tolerated where reason is left free to combat it."

Truth's enduring strength

This doctrine is no modern invention. You will find it in ancient scripture. In the first Book of Esdras, for example, occurs this passage:

> *"As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, . . . and all men do well like of her works . . . she is the strength, kingdom, power, and majesty, of all ages."*

Upon the faith that truth is mighty and will prevail rests the whole philosophy of freedom of opinion, freedom of discussion, freedom "to argue freely according to conscience," which has been from the beginning a part of our American way of life. Over the entrance to the beautiful library of the University of Virginia, Jefferson inscribed the words of Jesus: "Ye shall know the truth and the truth shall make you free." Truth and freedom belong inseparably together. Without freedom, truth ceases to operate within the mind of man. Without truth,

freedom degenerates into license and irrational anarchy. In human reason, provided there be no interference with its "unbounded exercise," lies the instrumentality for the progressive discovery of truth that in its turn sets us free into the glorious liberty of the sons of God.

But there must be no compromise with regard to the basic requirement of liberty. On the frieze of the main entablature to the Jefferson Memorial in Washington you may read these words: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

The words of maturity

Under what circumstances did Jefferson write those words? It will be instructive, I think, to press that inquiry. He wrote them from Monticello, September 23, 1800, in a letter to Dr. Benjamin Rush. He had been in public life for thirty years, and he had become thoroughly accustomed to all kinds of abuse from his opponents, including what he calls "the calumny of atheism." At this point he was under heavy fire from the clergy of more than one Christian denomination because they feared his attitude toward what he described as their "very favorite hope of obtaining an establishment of a particular form of Christianity through the United States." He goes on to say that "as every sect believes its own form the true one" it was perhaps natural that each hoped to be the one established. With Jefferson as president, these churchmen believed that he would exert his power "in opposition to their schemes." Then comes the great passage: "And they believe rightly, for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

If that caused anyone to be afraid of what he meant to do as president, so far as it concerned the maintenance of the "free right to the unbounded exercise of reason and freedom of opinion" in the field of religion, he was apparently content to let them be afraid. There was to be no compromise with sectarian zeal or denominational ambition, so far as he had anything to do with it, in the defense of the principle of complete, universal religious freedom. Then he adds, with what one may suspect to have been a touch of grim humor, "But this is all they have to fear from me: and enough too in their opinion."

Liberty always requires stouthearted, vigilant defenders. Tyranny is forever alert, watching for new devices by which to steal into the central citadels of freedom and capture them, not by external assault but by reliance upon the indifference and forgetfulness of their defenders. There is perennial need for those who believe in liberty to renew their oath of allegiance, "upon the altar of God"; and that oath must include recognition of the necessity for "eternal hostility" to the foes of liberty. On this issue there can be no neutral position, no reluctance to face up to the requirement of active opposition, no easy acquiescence in apparently innocuous concessions.

We must "prevent the first experiment upon our liberties," to borrow a phrase from another Virginian of the Great Generation. There must be militance in our temper of mind, resoluteness in our hearts; and, in another phrase of Jefferson's, we must be sensible that this present moment "is the season for systematic energies and sacrifices."

The forces of tyranny are to be found today, as always, in many places. So far as religion is concerned, they are both outside and inside the churches, and their hostility is both political and spiritual. The attempt to use the power of the state to crush out all religion is no new thing in human history, and the attempt to use that power to suppress what those in control consider heresy has been made over and over again. The story is a tragic one, and the sincerity, in many cases, of those who have tried to destroy what they regarded as false religion in no degree mitigates the tragedy.

> "We are as yet too near the jungle of our barbarous and savage origin to neglect the safeguards against our own hotheaded and passionate tendencies."

Since in our own time the world has seen religious persecutions on a vast scale, it would be foolish to suppose that any nation can safely take for granted that it is immune from a possible recurrence of the madness of religious conflict. We are as yet too near the jungle of our barbarous and savage origin to neglect the safeguards against our own hotheaded and passionate tendencies.

In all human history there has been no wiser and no more effective effort to establish ramparts against this never-sleeping peril than our American plan to guarantee religious liberty. It has worked well; perhaps not perfectly, for no human institution is ever perfect. But it has worked well enough to justify all the hopes of those who framed it, and well enough to justify our complete and unqualified loyalty to it today. In the following words from the Virginia Statute, Jefferson defined the essence of the American plan:

> *"We the General Assembly of Virginia do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, or shall otherwise suffer, on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."*

There it is — the full, unqualified, universal protection of complete religious freedom. So long as that principle stands, in state and federal constitutions, and so long as the will of the American people stands behind it, there need be no fear of religious tyranny on these shores. We have the principle; we have the institutions by which it can be sustained and applied; the only question is whether we have the will to preserve the principle unimpaired and the institutions active and effective in its behalf.

A question of will

I say it is the only question — this one about the will of the American people to stand unwaveringly behind their great tradition of universal religious freedom; but it is at this moment a sobering question, for there are disturbing signs on the horizon that indicate a weakening of that will to freedom, especially, I believe, at the very places where it has in the past been strongest. It is not difficult to account for these signs of weakening in terms of the whole thrust of events in the contemporary world [1] and the tendencies everywhere operative in the lives of men and nations; but whatever the immediate causes may be, the fact that the will of our people on this vital question appears to be losing strength is seriously alarming.

---

[1] April 13, 1947: Recent months had seen the powerful surge of McCarthyism, the formal recognition of severe international tensions in the adoption of the Truman Doctrine, and the beginnings of religious persecution in the Soviet Bloc with the arrest of Archbishop Stepinac of Yugoslavia as an alleged Nazi collaborator.

In discussing this point, I want to avoid references to sectarian or denominational groups. Chiefly for that reason let me begin by calling attention to certain tendencies in the social, political, and economic life of our country and in the world, whose effect is felt — often with heightened force — in the field of religion.

What I have in mind is the growing reliance upon large-scale organization, with a correspondingly decreasing reliance upon individual effort. Here in America we still talk a great deal about the philosophy of individualism; we still like to point with pride to what is accomplished by exceptionally gifted individuals and we maintain in spite of much evidence to the contrary that our national greatness is due chiefly to individual initiative and enterprise.

Genius for organization

The fact of the matter is, however, that we more and more rely upon our national genius for organization — necessarily and properly so, in my opinion — both in the field of business and in that of government. Even in the field of education we have moved rapidly in recent years in the direction of centralized power and responsibility.

It is not, therefore, surprising that religion has felt the impact of this same tendency. When we speak of the influence of religion in our time we almost automatically use the term "organized religion," as though religion without organization were an impotent and futile thing. We have been making successful efforts to introduce what are called "modern business methods" into the life and work of our churches. That is doubtless, in many ways, a good thing; but it also involves the habit of thinking in terms of highly developed organization, of effective team play, of disciplined endeavor, in an area where formerly the main emphasis was placed on personal and individual values. The churches — perhaps inevitably — have yielded more than they realize, and in my opinion more than they can afford, to the pressure of the modern world in the direction that ultimately leads to completely centralized authority.

This tendency is at work in all churches. In some it has gone very much farther than in others. But the place where it has done most harm is in the churches that have traditionally given most importance to the principle of individual freedom within their own faith and life. In an age when a high degree of well-disciplined organization is almost universally regarded as indispensable, churches that place primary emphasis upon individualism will quickly come to be considered out of the main stream and therefore negligible; yet historically it has been just these independent, individualistic, relatively unorganized churches that have provided much of the will to freedom that has sustained our American plan of complete religious liberty.

Let me put it more bluntly. Most Americans have today a deeply-rooted distrust of the word "collectivist," especially as it is applied to ideas and programs and institutions of alien origin; but, at a thousand points in American life today, what is essentially a collectivist philosophy is steadily gaining ground — not least in the realm of organized religion. What we distrust about collectivism is its tendency to demand blind conformity to a pattern of conduct or belief that is imposed from above by some kind of arbitrary authority. To us that smacks of tyranny, and we don't like it.

We say we want none of it here; but in many ways we are now letting just exactly that philosophy gain control of our everyday life. To a disturbing degree we are paying lip service to individualism and surrendering to collectivism. That is bad anywhere, but it carries its most serious threat to our liberties in the field of religion. It is high time that the churches that are dedicated by their traditions and history to the open advocacy of individualism, with its inescapable corollary of the will to individual freedom, should make their position clear and put their faith into practice.

Another tendency of our time, which by its very nature is inimical to the philosophy of individual freedom, is the strengthening everywhere throughout the world of the sense of racial and national solidarity. Like the other tendencies of which I have spoken, this has its good side, and is wholly understandable in view of the series of conflicts through which our world has passed.

Tensions in solidarity

But it has also its grave and threatening danger, for as racial and national solidarity grow stronger, the tensions increase between different races and nationalities. As each group pulls itself together, with deepening loyalty to the separate group, so the distance between one group and another widens. Men tend to look with mounting fear and suspicion upon all who are outside their own group, as they build up the sense of mutual respect and obligation inside the group. And in that sort of world it is easy for unreasonable and often wholly unfounded antagonisms to appear and sweep through whole communities, indeed whole nations, ruthlessly ignoring or overriding all individual differences and rights.

Against this tendency are arrayed all the forces that attempt to create an orderly world in which mutual respect and cooperation can replace distrust and rivalry. Religion ought to be the mightiest of these forces. Unfortunately, however, the same divisive tendency is felt in religion itself. Sectarianism appears to be having a new birth of vigor, and the very intensity with which men are turning to religion accentuates the differences. Indeed, it sometimes seems as though religion were likely to be in large part responsible for lining men up in bitter conflict.

> "To a disturbing degree we are paying lip service to individualism and surrendering to collectivism."

The terrible possibility of a holy war, which ought to have been banished forever, has again made its appearance, setting creed against creed, nation against nation, ideology against ideology, in the name (God save the mark!) of religion itself. Remote as any such awful possibility must surely be, it cannot be left out of account.

Here again what is needed is a return to the religion that places first emphasis on the individual, apart from all labels — the same kind of faith that undergirds and inspires the philosophy of individual freedom, essentially the religion of Thomas Jefferson. Upon the churches of the free spirit, whatever their name, rests a very special responsibility to mobilize the full strength of their potential influence and make that influence count in the modern world — first of all right here in America.

Churches passé?

It is frequently said — and sometimes by men in high places — that the kind of religion and the kind of churches I am talking about have had their day, that they belong to a period in American history that is ended, that they linger on in the world only because they take an unconscionably long time a-dying. Maybe so, though I don't believe a word of it. But if that sort of religion and that sort of church should die out in America, the bell that tolls for them will toll also for the liberty that Thomas Jefferson proclaimed.

It cannot be otherwise. "Almighty God," the great document tells us, "hath

created the mind free." That is the expression of a religious faith so fundamental in its grasp of truth and so far-reaching in its effect upon human conduct that it marks one of the great turning points in all history. Once that idea is understood, once its implications are fully seen, there can be no compromise without disloyalty to the God who created it. That faith is the one bulwark protecting our liberties — civil as well as religious. Let that faith lose its hold upon our people, and the rising tide of despotism will sweep away all other barriers. It is, in very truth, the Ark of the Covenant, without which the armies of freedom will battle in vain against the Philistines.

It will not be easy to hold that faith in these next years. It is out of fashion, as I have already intimated. Those who hold it will have to make their journey, like John Bunyan's Pilgrim, "against wind and tide." It will cost something, perhaps a great deal, to resist the trend of the times, to set one's face stubbornly against the claims of authority to override one's independent judgment and conscience, to demand respect for individual rights — one's own and one's neighbor's. But few things worth having can be had without a price. We need to hear again the heartening words of John Milton in *Areopagitica:*

> *"I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat."*

The great incentive to hold the faith that was John Milton's and Thomas Jefferson's is not primarily selfish; but there are reasons within the bounds of a proper self-interest that ought in themselves to be persuasive. In a free country like ours, the will of the majority must prevail. Of course, as Jefferson pointed out in his 1801 inaugural address, "that will, to be rightful, must be reasonable," and "the minority always possesses equal rights, which equal laws must protect, and to violate which would be oppression."

Nevertheless, the real guarantee of the rights of a minority will always lie ultimately in the will of the majority, and that will depends in turn upon the seriousness with which the individuals making up the majority take this faith in the freedom of those with whom they disagree. No one of us knows when he will find himself in the minority on an issue so vital that his very life may be dependent upon the willingness of the majority to respect his right to differ. In a free society, such situations will inevitably arise, and if oppression is to be avoided — oppression which might be directed against a minority of which you or I may be members — we are under the most direct obligation to cultivate in our own hearts the fundmental faith in freedom. Without that faith, strong enough to resist waves of public hysteria and panic, no minority and no individual is safe. It is, then, in a sense a measure of self-preservation to hold this faith, to cultivate it in times when all is serene, to test it against actual provocation under stress and, having proved it, to hold it fast. This is a part of our civic duty, as citizens of a free nation, sometimes standing with the majority, sometimes with a minority, occasionally standing almost alone, as the tide of opinion and our own conscience may determine.

But it is more than a civic duty. It is a religious duty as well. The faith of Thomas Jefferson was that the principle of complete freedom of opinion was a part of "the plan of the holy author of our religion." It is God who "hath created the mind free," it is God's "supreme will that free it shall remain." As he saw it, any attempt to coerce the mind of man would be disobedience to God's purpose; and his vow of eternal hostility to tyranny was made "upon the altar of God." Nothing could be clearer than Jefferson's recognition of the essentially religious nature of his faith in freedom and of his duty to support it.

So let it be with us!

'The Unitarian Christian Affirmations'

Statement by group of Harvard Divinity School students draws comment from Australia

By THOMAS McAUGHTRIE

Because it has stirred controversy among British Unitarians, a statement of "Unitarian Christian Affirmations" by about one-third of the Unitarian theological students at Harvard Divinity School is reproduced herewith, along with comments about it printed in The Beacon, *publication of the Melbourne (Australia) Unitarian Church. Mr. McAughtrie is chairman of the Melbourne church.*

Over a period of several months *The Inquirer* has published in its "Correspondence" columns a number of letters on Unitarianism and humanism and the propriety or value of the active association of humanists and agnostics with Unitarian congregations. Many points of view have been freely expressed, in most cases with a genuine desire for understanding and mutual toleration. A number of students of the Unitarian colleges at Manchester and Oxford have made valuable contributions, and one or two have essayed a declaration of faith almost in the form of a creed.

The discussion has aroused considerable interest in other countries. The first letter inspired a disgruntled member of our own church to send in a highly imaginative communication purporting to describe the tension between humanists and theists in our congregation, until then quite unsuspected by the rest of us and still hard to discern even after we have been told. More recently a group of Unitarian students in the Divinity School of Harvard University, Cambridge, U.S.A., has been stimulated by the discussion to draft a statement of their views which was published in *The Inquirer* of August 9, 1958, and is reprinted herewith. I propose to make some comments on it.

In a covering letter one of the group explains the background and the purpose of the "affirmations." "At Harvard," he writes, "we did not set ourselves to the framing of a creed, but rather aimed to clarify a theological and religious viewpoint, which has been recently under attack from humanists, world-religionists, religionists of humanity, and 'religious' positivists. In face of these movements, we feel that as Unitarians we cannot remain silent or complacent, but must rather prove that faith which is ours or suffer the consequences of misunderstanding and spiritual shallowness."

In an earlier paragraph he quotes the view of some Unitarians in U.S.A. that "for all intents and purposes the actual flood-tide of humanism has already come in, and is now in the process of receding. But if this be so, England seems to be caught in the theological backwash. I realise that, depending on one's views, this is highly debatable."

He also informs us that the statement was supported by about a third of the Unitarian students in the Divinity School, in some cases with reservations or differences of interpretation. "The other two-thirds of the students were either opposed to it in some part, or out of sympathy with its intention."

The Inquirer devotes a long editorial to a consideration of the "affirmations." The editor writes: "It is not often that a summary of belief is expressed in such a luminous way. It is the kind of statement that, whether it commands assent or not, forces other people to contrast their own beliefs with it, and helps them to know where they stand." The covering letter tells us that for the students themselves, the discussion involved in the preparation of their statement may serve a similar purpose in the way the editor suggests.

But mature Unitarians are not likely to feel any enthusiasm for the "affirmations"; indeed I imagine that many of them will regard as the most gratifying and hopeful feature the fact that two-thirds of the Unitarian students of Harvard Divinity School were opposed to content and intention.

The editor is mildly critical of the "affirmations," stating in contrast the generally accepted beliefs and attitudes of Unitarianism. But a much more radical criticism and appraisal is necessary.

Theological jargon

For my own part I have found the statement far from luminous. On the contrary, the authors seem to me to have bemused themselves with words, the worst and most misleading kind of words: theological jargon. Their style is pretentious and often artificial, and in some of their statements there is no indication that they have understood the real meaning and implications of the extremely tendentious theological terms they use.

Even when the substance of their statements is reasonable and generally acceptable, its force is weakened by the use of stilted and unnatural jargon. I suspect that the use of this peculiar terminology, in marked contrast to the clear and natural diction of the covering letter, is deliberate. It is the language of creeds and liturgies and the solemn pronouncements of ecclesiastical dignitaries; apparently the words bear in themselves the odor of sanctity and so are especially appropriate for the expression of such high topics! The habitual and quite unnecessary use of such language of itself casts doubt on the value of the "affirmations."

Let us look more closely at some of the more controversial of these "affirmations." I have emphasised the most tendentious phrases.

THE STATEMENT OF AFFIRMATIONS

"Christian Understanding of God"

"1. Unitarian Christianity, in faithfulness to the broad tradition of catholic Christianity in which it was nurtured, and in whose behalf it has striven, and which from its first foundation has served, affirms its free and rational commitment to that revelation of the meaning of God, which is manifested and symbolised in Jesus Christ. His life, work, teachings, passion, and death, as this life has been set forth in the New Testament, and as it was symbolised in that resurrection-experience to which the Church bears witness.

The Dignity of Man

"2. Unitarian Christianity affirms that Christian understanding of man which recognises man as a free and sacred personality, endowed with conscience, reason, and emotions, and capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God. But God, we acknowledge, as the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny, subject neither to the decision of the Church nor any other human institution.

Freedom of the Spirit

"3. Unitarian Christianity affirms as its prime duty, and its place in the historical development of institutional Christianity, the delicate task of preserving freedom of the spirit within the Christian community, and recognises the legitimate claims of a plurality of religious interpretations and their expressions within the essential unity and corporate life of the Church.

The Congregation in Covenant as the Basis of the Free Church

"4. Unitarian Christianity affirms the value and the necessity of the Christian congregation, gathered together by voluntary covenant, wherein God is worshiped, and men are united in the bonds of faith, hope, and love: this union being understood as the redeeming presence of the Spirit of Christ in the world through the agency of the Church.

Christian Liberty and Intellectual Integrity

"5. Unitarian Christianity in its defence of Christian liberty seeks to interpret the Christian message in the context of both time and place, and, therefore, refuses to endorse as final and sufficient any particular creed of the historical Church, which being relative to the conditions of an historical situation has been, is now, or may be in times to come, superseded. Thus Unitarian Christians refuse to bind future ages to a creed expressive of this time, as they through the wisdom of their forebears have been raised in freedom to discover Christian truth anew in this age.

Social Action and the Ethic of Love

"6. Unitarian Christianity affirms through social action the ethical values inherent in the Christian gospel, and ever attempts to relate that gospel to all spheres of human thought and existence.

Universal Religious Tolerance

"7. Unitarian Christianity, while insisting upon the basic value and integrity of the Christian message as a power of redemption, seeks to promote an understanding and appreciation of religious traditions other than those within the Christian heritage, and thus actively espouses all truly oecumenical efforts to draw all men together in love, mutual respect, peace, and goodwill."

In Number 2 — "Unitarian Christianity affirms that Christian understanding of man which recognises man as a free and sacred personality, endowed with conscience, reason, and emotions, and *capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God.*"

It is not only the language that demands criticism. As theologues the authors surely have had some training in psychology; yet they assume that conscience is an innate God-given endowment or "faculty" and not the natural product of experience and training, and therefore varying widely in content and in its influence on conduct.

Of more vital importance is the fact that "the broad tradition of catholic Christianity" has never had a high conception of the dignity of man, and Roman Catholic and Protestant evangelical theory has still a very low estimate of the essential worth and possibilities of man.

The statement as a whole is pretentious rhetoric. As for the section which I have emphasised, what is its precise meaning and what its relevance for the thought and life of today? Except for its more ornate diction, it differs in no respect from conventional evangelical theory and is quite alien to the rational conception of life and religion which Unitarians claim to believe and practice.

Unitarianism contradicted

In Number 4 — ". . . *the redeeming presence of the Spirit of Christ in the world through the agency of the Church.*" Even for orthodox Christians the words have no single definite meaning, being interpreted in different and mutually inconsistent ways by different sections. In any straightforward, unequivocal sense they contradict the fundamental faith of Unitarians.

Jesus is the name of a man; *Christ* is a theological term the implications of

which have always been rejected by Unitarians, and its use is therefore quite inappropriate in a statement of Unitarian belief.

In Number 7 — ". . . the basic value and integrity of the Christian message *as a power of redemption.*" There is not and never has been a single, definitive "Christian message" accepted and understood in the same way by all Christians. What then is "the basic value and integrity" of a message which has always been interpreted in the most varied and inconsistent ways? And the whole conception of redemption, based as it is on irrational dogmas which deny the worth and potentialities of man, is repugnant to Unitarians; and impressive words and symbolic interpretation do not make it less repugnant.

IDEA POOL

"When I turn to the Congregation of the Blessed, I cannot avoid a sense of anti-climax; strive as I may, the social atmosphere seems a bit forced." — Judge Learned Hand, "A Plea for the Freedom of Dissent," New York Times Magazine, *February 6, 1955.*

What are "the ethical values inherent in the Christian gospel" in Number 6? "The broad tradition of catholic Christianity" has, in the course of its development, interpreted "the Christian gospel" in the greatest variety of ways. Its conception of ethical values has been derived primarily from the Old Testament, generally its less estimable parts, and it has always been interpreted in accordance with the ethical and moral practice of the time, and it is only in quite recent times that there has been any general interest in applying them as practical principles of social organisation as the necessary basis of the good life for the individual and the community.

But this interest has been largely wishful thinking with little real effort or even desire to make it effective in practice. This is not surprising, since such a revolutionary change would entail real sacrifice of position, privilege, and power for large sections of the people; and even Unitarians have shown no readiness to make such sacrifices. I suspect that the authors of the "affirmations" have not faced up to this fact in their desire "to relate that gospel to all spheres of human thought and existence."

The editorial in *The Inquirer* states: "It is expected that the first paragraph, that on the 'Christian Understanding of God,' will cause the liveliest controversy among Unitarians, and difficulty for some. It is hazardous to attempt an interpretation of it, but since in essentials it is a new point of view, we will do so. . . . It is, for Unitarians, and perhaps for many others, a really new interpretation of the past."

Unsound theology

It is obvious from his comments, that the editor has his doubts of the value and relevance of this "new interpretation"; but a much more radical treatment is necessary, for both the historical basis and the theology are thoroughly unsound.

"The broad tradition of catholic Christianity" is a fact obvious in the history of Christianity, not only in the past, but in so many of its forms to-day; but this fact is very different from the extremely selective and highly idealized conception of the "affirmations." Unedifying as are the actual facts, it is quite unrealistic to ignore them. A frank recognition of the historical realities of this "broad tradition" would have compelled our theologues to take a very different view of their problem, and their "affirmations" would have taken another form and had some hope of practical influence.

What precisely is "that revelation of the meaning of God, which is manifested and symbolised in Jesus Christ," to which "Unitarian Christianity . . . affirms its free and rational commitment?" Our only source for the life and teachings of Jesus is the New Testament, but its statements are so notoriously variable and inconsistent that no coherent account of that life and teaching is possible except by deliberate selection and interpretation, each scholar selecting and interpreting in his own way, according to his own preconceptions and preferences. How can there be any consistent and coherent "revelation of the meaning of God" from such conflicting sources?

Even in the teaching of Jesus himself there is no single all-embracing conception of this meaning. There is the picture of the gracious, loving Father, so comforting and inspiring, but so hard to reconcile with the facts of life. But there is also the conception of the stern Judge condemning the wicked to torment or destruction in "everlasting fire," all the more disturbing because the essence of this wickedness is not so much moral iniquity as the refusal or inability to accept the promises of "the kingdom."

Imposing language

Again, what are we to understand by the statement that the life of Jesus "was symbolised in that resurrection-experience to which the Church bears witness?" Without precise definition of its meaning, the statement differs in no respect from the language of the latest "new theology" which seeks to escape from the results of rational criticism by vague talk of "symbolism" and "Christian paradox," or dogmatic assertion of the complete sufficiency and validity of the religious experience of the individual believer. The language of this "new interpretation" may be grand and imposing, but if it has any precise meaning it has no significance for a rational and fruitful conception of religion and life.

Shows need for reason

Humanists may be impressed by these "affirmations," but not as a reasoned and convincing substitute for their own faith. On the contrary, they will see in this "new interpretation" the strongest evidence for the necessity of a rational and practical approach to the problems of religion and the good life.

But Unitarians as a whole are even more deeply concerned. If Unitarianism is to continue as a living and effective influence on the thought and life of our time, it will be only by boldly proclaiming its own distinctive contribution to religious and social thinking and activity. It is pledged to toleration, but it is more deeply pledged to truth; and so far as being truthful to "the broad tradition of catholic Christianity," it began as a protest against that tradition and can continue as an effective force only by showing in its thinking and practice a much better and more rational way.

Unitarians have their own great traditions and achievements, and it is to these that they must be faithful. But their faith is a living and a growing faith, and they must go on to develop that faith in accordance with the new knowledge and experience of the present. But they must concern themselves with realities and not with meaningless words.

"In my book, we're all mutant amoebae."

Symbols for liberal religion

Symbols can be useful to alchemists, demagogues, and Unitarians

By BERND FOERSTER

Bernd Foerster is assistant professor of architecture at Rensselaer Polytechnic Institute, Troy, New York. *This article originally appeared in the* Journal of the American Institute of Architects.

At some time in history, pyramids, bulls, anchors, roses, snakes, and many other items or their representations, as well as signs, letters, and numbers have had symbolic meaning to men. In the course of their use, many symbols came to be worshiped for themselves instead of for what they represented, which practice eventually gave rise to iconoclastic movements. Whenever the worship of a fetish took the place of genuine religious thought, the eventual reform would throw out the symbols together with their misuses, without recognition that symbols were not ends in themselves.

Critics deny value

To some people, symbols seem to be on a level with tribal rites, alchemy, and a variety of other superstitions. Such critics say that symbols over-simplify, arouse emotions, and cause conditioned responses which short-circuit the reasoning process. They point out that symbols have been used as rallying signs for fanaticism or lightning rods for collective frustration, leading millions to misery and destruction. Therefore, some think that symbols are necessarily evil and should be avoided in liberal religion; yet, the fact of their misuse hardly constitutes a reason for the elimination of symbols.

There is no question about the usefulness of symbols, as any advertising agency can readily confirm. People who display a symbol get a sense of identity and belonging, a fact churchmen and military leaders recognized when Madison Avenue was still a virgin forest. Conversely, people who do not wear such a symbol are apt to get a feeling of being outsiders, especially if the symbol is frequently seen — and a symbol is always noticed more than its absence.

Symbols are attacked also because of their vagueness, their dependency on the personal experiences of each individual, and their failure to cause identical reactions in different people. With regard to this, it is important to recognize their efficiency. For example, when the names of Roosevelt and McCarthy can summarize the philosophy of the New Deal and a complex political disease, it is clear that symbols eliminate a need for endless definition.

Language consists of symbols and symbolic relationships, and the use of words is varying and often vague, but this calls for clarification, not elimination of speech. Just as we are concerned with achieving clarity in the meaning of words, we should try to keep the meanings of visual symbols clear. Not only are symbols useful and efficient, but man could not get along without them since all communication and thinking is based on them.

A symbol can sum up a wide variety of religious experiences, and there has been a growing awareness in liberal churches of the relation between religion and symbolism in architecture and art. Various people have felt the need for a symbol of liberal religion and have given the matter serious thought. To symbolize the freedom and diversity inherent in liberal religion seems very difficult. Some feel that no single symbol could or should ever stand for such a complex and thoughtful religion, but the simple truth is that such symbols already exist — for instance, in the word "unitarianism." Unitarian has a meaning so far beyond merely affirming the concept of a single God, that we must recognize that the narrow interpretation of the word has been replaced with an entirely new significance. The same could happen to a graphic symbol.

Requirements

A symbol is created by artistic design and general acceptance. Its requirements are:

1. abstractness
2. simplicity and attractiveness
3. immediate comprehension
4. easy retention
5. quick recognition
6. lack of undesirable connotation
7. facility of imitation

A symbol is charged with meaning through continued use. Almost anything can come to serve as a symbol. An important Christian symbol developed as a result of the accident that certain initials spelled the Greek word for fish.

There is no inherent meaning in a geometric form, and its interpretation is open to rationalizations. The swastika, worshiped by some, means a perversion of the cross to others; the triangle of Christian orthodoxy symbolizes the holy trinity to some, while others take it as a sign of the instability of a speculation which lacks any real base; the circle may mean unity, eternity, perfection, and universality, or its completeness may signify exclusiveness.

As an illustration of how a symbol for liberal religion might be developed, let me simply design one, and then interpret it.

This symbol, derivative of the letter *u* (Unitarian, Universalist, Unity, etc.), appears to fulfill in varying degrees the seven requirements. The symbol of an "open circle" applies remarkably well to liberal religion, which welcomes both men and ideas. The opening also indicates the freedom of liberal religion. The design lends itself well to ritualistic use and can be made in one simple gesture. Because of its incompleteness, the symbol invites action and serves as a reminder that there will always be more to learn and new tasks to be performed. Please note that those justifications were invented *after* the symbol occurred to me.

I am not advocating the adoption of that symbol, but am trying to show that if any symbol were chosen, a great variety of meanings might be attached to it. I can imagine how sermons would enrich

a symbol and how inventive Unitarians would add to its content. It is possible to attach independent and changing ideas to a constant symbol, although one must be prepared to exchange symbols when the need arises, to avoid tradition's preserving what has lost its utility.

One danger of symbols is their ritualistic use without genuine understanding, another is the difference in meaning to those outside the group — the cross surely did not signify love to Moslems during the Crusades. That aspect puts a desirable obligation on users of symbols; they must develop a philosophy for which the symbol stands and act accordingly, realizing that the symbol will not be judged by the declarations but by the acts of its adherents.

Symbols should be the basis of thought, rather than substitutes for it, and they can, if properly used, represent truths or experiences which it might be impossible to state otherwise.

BOOKS AND IDEAS

Faith and fire of John Haynes Holmes come alive in his autobiography as they have in his pulpit

I SPEAK FOR MYSELF. By John Haynes Holmes. New York: Harper & Brothers. $4.30.

The idealism of a noble life and the significance of crucial events in an age of turmoil and transition are well revealed in this autobiography of one of America's greatest liberal preachers.

It must be acknowledged that that preacher cannot write about his own life with the eloquence or the forcefulness with which he has championed for more than a half century the principles and the purposes in which he has believed. Nevertheless, by his candor and his modesty we discover in *I Speak for Myself* the kind of man that he is, and when he recounts the story of men and reforms with whom and through which he has shaped the trends of our times, his faith and his fire come alive on the printed page as they have so continuously in the pulpit. For example, in recalling his early hatred of war, he becomes as young as he was in the past and as convinced and convincing as he was in the first flowering of his amazing ministry.

Theodore Parker said in his famous sermon on Channing, "Say what men will, the pulpit is still a vantage ground. . . . If a man would produce an immediate effect and accomplish one particular work, let him storm a while in Congress, if he will. But if he aims to produce a long and lasting influence, to affect men deeply, and in many ways promote the progress of mankind, he may ascend the pulpit and thence pour forth his light and heat on youth and age." The truth of that statement has been vindicated clearly by the man in New York City who has reminded us so much of Theodore Parker in our century.

Homer Jack, in the February issue of this magazine, has termed John Haynes Holmes the greatest Unitarian clergyman of the twentieth century and has referred to how he "made the most of his opportunity." Dr. Holmes has been a Puritan from New England from the beginning, but became a cosmopolitan par excellence. He has been a Unitarian always — spiritually, intellectually, and morally; he was born of Unitarian and Universalist parents, but he became an exponent and practitioner of universal religion, appreciative of all men's sincere views, but bound by none. He has written with honesty about himself, and with tolerance about others. The record is a disclosure of history and a communication of courage, and it is filled with enlightenment and inspiration for every reader with a love of truth and a social conscience.

DANA MCLEAN GREELEY

Christianity by Niebuhr expounded, exposed

THE GOSPEL IN DISPUTE. By Edmund Perry. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

One of a "Christian Faith Series" of which Reinhold Niebuhr is consulting editor, *The Gospel in Dispute* sets forth Niebuhrian Christianity, as revealed in the "Gospel of Jesus Christ" as the one true religion, the one hope of men. Its foundations sunk deeply and firmly in the clouds of supernaturalism, that religion purports to rest solidly upon a divine revelation derived from Old and New Testaments.

The gospel is in dispute because it is confronted everywhere with competing missionary religions, as well as communism, even in its own homelands. The Christian must know the major religions, with full understanding and sympathy, in order that he may feel himself one with their adherents and then be able to lead them to the true faith.

Judaism, Islam, Hinduism, and Buddhism are analyzed with astonishing fairness and sympathy. Judaism, indeed, is necessarily tied to Christianity — "at the end of history . . . [they] will be one." Nevertheless, all religions other than Christianity "actually lead men away from God and hold them captive from God." Natural religion is worthless: science has no relevance to the supernatural. God can be known only through the revelation of Christianity.

Hinduism and Buddhism, as presented in the book, seem much superior and far more mature than Christianity, but, of course, man is not to stand in judgment upon God's will and way. The book gives a good exposition of Niebuhr's gospel.

ROBERT T. WESTON

Alleg's question will endure like man's inhumanity to man

THE QUESTION. By Henri Alleg with Introduction by Jean-Paul Sartre. New York: George Braziller, Inc. $2.95.

Approximately a year has elapsed since the publication of this small book, but it is not outdated. The question it poses will be with us as long as man's inhumanity to man is permitted.

Henri Alleg, for five years editor of the *Alger Republicain*, recounts with utter frankness and in sufficient detail to cause the reader to shudder in nauseating horror, the tortures to which he and others were subjected by French paratroops of the 10th Division of Parachutists in Algiers. Until all nations accept and base their actions on the principles enunciated in the Universal Declaration of Human Rights, the problem delineated by Alleg and discussed by Sartre will haunt the lovers of men.

THEODORE C. ABELL

Pilgrim provides a quick, adoring look at Schweitzer

SAFARI OF DISCOVERY. By Herbert M. Phillips. New York: Twayne Publishers. $4.

Dr. Phillips is a Chicago dentist with a great admiration for Dr. Albert Schweitzer. He is aware of his devotion to the prophet of Lambaréné and attempts to treat his visit to Schweitzer's hospital objectively. He emerges reflecting Schweitzer as only a little greater than Jesus Christ.

The early part of *Safari of Discovery* is the usual report of a devotee's visit to Schweitzer's hospital and his face-to-face contact with the great man. The book is readable and moves along rapidly. Several chapters are devoted to interpretation of Schweitzer's views of such subjects as ethics, philosophy, Jesus, Paul, and Goethe. Most of the exposition is drawn from Schweitzer's writings, though the author ties in fragments of discussions which he held with Schweitzer.

Dr. Phillips then reports the successful accomplishment of his mission: to obtain Schweitzer's consent to the formation of the Albert Schweitzer Education Foundation, of which the author is president. An interesting, though somewhat contrived, chapter of dialogue reflects what might happen in an American university in the opening session of a class under an Albert Schweitzer professor.

There is no doubt of Dr. Phillips' sincerity and earnestness in his discipleship to Schweitzer's unifying new world philosophy. One may suspect that philosophy of being partly Phillips and partly Schweitzer, a possibility recognized by the author, who has presented it clearly, ably, and persuasively.

For devotees of Dr. Schweitzer, the book provides confirmation for their devotion; for those interested in a condensation of Schweitzer's thought, it gives a readable compendium in narrative style; for people concerned with philosophy, it contains stimulating passages expounding the Schweitzerian world view.

JOHN G. MACKINNON

Channing discovered afresh in volume of his essays

UNITARIAN CHRISTIANITY AND OTHER ESSAYS. By William Ellery Channing. Edited by Irving H. Bartlett. 80 cents.

Here is an excellent introduction to Channing. It consists of five of his sermons and essays: "Unitarian Christianity," "The Moral Argument Against Calvinism," "The Evidences of Revealed Religion," "Likeness to God," and "Honor Due to All Men." All are complete.

In his introduction, Mr. Bartlett, who is assistant professor of history at Massachusetts Institute of Technology, presents the background of Channing's thought. His interpretation of Channing's social concern is fresh and revealing.

Unitarians today are rediscovering Channing. This volume — compact, judicious, inexpensive — can be of real value to those who seek to understand that most exquisite and influential of American Unitarian thinkers.

DAVID B. PARKE

Modern America transmutes the family

LOVE AND CONFLICT: New Patterns in Family Life. By Gibson Winter. Garden City, N. Y.: Doubleday & Company, Inc. $3.50.

The primary point of *Love and Conflict* probably will surprise you at first. Its contention is that family life has become more intimate than ever and that the problems — and possibilities — of intimacy demand strong new patterns of family living.

All of us recognize the forces that are creating the new family situation: mobile population, lack of community roots, an increasingly impersonal society. What most of us do not realize is that modern pressures are shaping a new family.

Winter describes the new family, discusses the special problems it faces, and shows how it can meet the problems effectively. Commonly, in the family, the father has relinquished authority to the mother and the mother, in turn, to the children, so that the consequence is a kind of child-rule. To remedy that state of affairs, there must be a reassertion of the father's authority, in democratic terms, of course, with the mother's support. Winter's understanding of the nature of authority and leadership in the home is particularly good. He is troubled by the lack of masculinity in the home and is aware of the psychological threat that poses to children.

Our intense need for intimacy, the concern of this book, is created by the loneliness of today's mechanized life. The home is suited best to meeting those needs, which will be met properly only as man and wife face the mature responsibilities of marriage, and particularly the demands for acceptance, understanding, and forgiveness.

"Acceptance in marriage is love among equals. It is love between two people who see clearly that they do not measure up to one another's dreams. Acceptance is loving the real person to whom one is married. Acceptance is giving up dreams for reality. . . . Forgiveness brings equality into the covenant of intimacy. It brings mercy and gratitude. This is the essence of love — the giving of unearned gifts out of gratitude for life together. . . . The covenant of intimacy is fulfilled through acceptance and forgiveness."

Gibson Winter, a member of the Federated Theological Faculty of the University of Chicago, has combined the insights of religion, sociology, and psychology in working out a wise and helpful study of the modern American family in transition.

WALDEMAR ARGOW

Specialists' subject deserves reading by non-specialists

RELIGION AND THE STATE UNIVERSITY. Edited by Erich A. Walter. Ann Arbor: The University of Michigan Press. $6.50.

Although the title aptly describes the contents of the book, *Religion and the State University* should have wider appeal and usefulness than one might guess. Nineteen men have contributed to the discussion of a vital topic, and in doing so they have expressed their views on many related fields in an often stimulating and controversial form.

The book begins with a Catholic, a Protestant, and a Jew looking in turn at our pluralistic society. No doubt, most ministers will find food for thought there sufficient for several sermons. Following chapters express the views of professors, administrators, and religious workers on the place of religion in public education and on the present status of religion in campus life.

A rich variety of viewpoints is presented, and Unitarians will find much to their liking and much worth their questioning. One only regrets that the title and the specialized subject matter will keep the book from the general reading it deserves.

WILLIAM GOLD

America in '30's reported by those who saw it

THE AMERICAN READER. By Paul M. Angle. Skokie, Illinois: Rand McNally & Co. $7.50.

". . . half of them were sick . . . all of them were hungry and many of them were dying of those providential diseases which enable welfare authorities to claim that no one has starved." These words of Louise V. Armstrong are quoted by Frederick Lewis Allen as he describes the American depression of the thirties in this most unusual anthology gathered from America's life, stretching from her discovery by Columbus in 1492 to her preoccupation with lunar space.

These are not the words of sages or of great public figures, but descriptions of bystanders, reports of aides, and the responses of newspapermen. Here is America as seen, not by those who made American history, but by those who watched or assisted and then recorded what they saw and did: an army surgeon, witnessing passage of the Ordinance of Secession in Charleston, South Carolina, in 1860; President Wilson's final day in office as poignantly described by Joseph P. Tumulty, Wilson's private secretary; or the letters of an actual participant, as in Iowa settler Gro Svendsen's letters to her family in Norway sketching nineteenth century life in our Mid-West.

These are not the selections which make up the usual anthology. Seldom are they written by leading men of letters, although one can find John Burroughs' appreciation of Walt Whitman and Charles Dickens' description of American railroads.

This reviewer thought he would leaf through the *Reader* at random to taste isolated passages and found himself gripped, not by great artistry or rare mastery of the language, but by the compelling attraction of the events themselves and the directness and simplicity of their description. Sometimes biting, at other times tender, sometimes stirring, occasionally amusing, but always fascinating, these brief personal accounts make up a record of American life insofar as each event impressed a particular person who then recorded — often without much reflection, but occasionally with stunning insight — the event and his response to it. Cheers to Paul Angle!

MALCOLM R. SUTHERLAND, JR.

Short plays prove diverse and vigorous

BEST SHORT PLAYS, 1957-1958. Edited by Margaret Mayorga. Boston: Beacon Press. $7.50.

These short plays, ten in number, are serious in intention, provocatively thoughtful, and fun to read. Presumably written mostly by young playwrights from university centers across the country, all of the plays, with one exception, are published here for the first time. A number have been produced at university theaters or heard at public readings or on records. One, *The Presence of the Enemy* by Tad Mosel, was produced by "Studio One" in Hollywood, and another, *Archie & Mehitabel* (a back-alley opera, based on vignettes by Don Marquis), was adapted and presented on Broadway.

Various of the plays concern the problems an aging, possessive mother creates for herself and her children, the conflicts of a boy in the process of breaking family ties, the life of a poet in a prosaic world, the effort of a talented young girl to find and believe in herself, the struggles of the lover of beauty in the ugliness of a commercial world, the search of a small boy for identity. The diversity of subject matter and point of view is impressive, as is the prevailing feeling of affirmation of life. To one who sometimes finds the contemporary short story inconclusive and dreary, the vitality of these plays offers a welcome relief.

Best Short Plays, 1957-1958 includes four essays on the year's short play production on and off Broadway and on television, as well as several bibliographies on drama in general, which should be useful to anyone seriously interested in the theater.

DELLA D. CYRUS

Stone on Stonehenge — a story of pre-history

WESSEX BEFORE THE CELTS. By J. F. S. Stone. New York: Frederick A. Praeger, Inc. $5.

If you like archeology and its story of pre-history, you will be interested in the result of exploration and discovery in southern Britain reported in *Wessex Before the Celts.* The book covers a period from approximately 2000 B.C. to the Roman Conquest.

It tells of early inhabitants, subsequent intrusion of new elements, the transition from hunting and nomadic life to herding and farming. It mentions Stone and Bronze Age artisans, their distinctive pottery and other artifacts, and devotes considerable space to burial practices. The book also concerns itself with trade that flourished with the Irish and the people of western and northern Europe and the eastern Mediterranean.

Numerous geographical names and technical terms make the book somewhat difficult to follow. The author, himself, says that clarity may suffer by the inclusion of too much detail. Although this is true, the book helps to fill in a page in time about which there is much speculation.

DAVID R. KIBBY

A UNITARIAN IN WASHINGTON

Four Unitarian concerns are concerns of Congress but multiplicity of bills brings confusion

By MARY BLANSHARD

Four major concerns of Unitarians are also major concerns of Congress. Those concerns are the source of great confusion because of a multiplicity of bills and an even longer list of amendments. The issues are civil rights, federal aid to education, the mutual security program, and labor — its rights and what might be termed its self-appointed license.

In the early days of the Congress, the capital was startled to discover that the administration *bill on civil rights* was a stronger bill than that of Majority Leader Johnson. A third measure, the Douglas bill, has the support of a bipartisan bloc of sixteen liberal senators who believe in orderly but continuing desegregation with "all deliberate speed." There are good points in all three bills. The most important section in the Douglas bill, not covered in either of the other bills, is one empowering the attorney general to initiate lawsuits to end any unconstitutional discrimination against individuals in schooling or other matters when the affected individuals are found unable, for fear of reprisal or other reasons, to sue for themselves. It also permits the government to intervene in private civil rights suits.

Federal aid to education, like housing, appears to have a better chance this year than last because of the economic situation. Confusion reigns, however, because of the complexity of the administration bill as against the more easily administered and far more generous Murray-Metcalf bill (S 2). There is real concern as to whether the President's bill is constitutional under our policy of the separation of church and state because of its potential grants to private, sectarian colleges.

The mutual security program is much in the headlines. The confusion is between the President and the influential senators who signed an August 25, 1958, letter to the President. It is a controversy over the division of the mutual security funds between economic aid and military assistance to underdeveloped countries. In the letter it was stated that "the primary threat of Soviet totalitarianism lies in the political and economic realm. . . . the overemphasis on military assistance has tended unavoidably to involve the United States in situations in which our aid may have contributed to the maintenance . . . of regimes which have lacked broad [local] support . . . created a militaristic image of the United States abroad . . . tended to create military hierarchies which . . . may endanger the very individual freedom we seek to safeguard." The letter concluded by urging the President to emphasize military aid less and economic aid and technical assistance more. This the President did in his January budget message but whether *enough* to satisfy the signers of the letter — Senators Fulbright, Green, Humphrey, Kennedy, Langer, Mansfield, Morse, and Sparkman — remains to be seen.

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She recently was named executive director of the Unitarian Fellowship for Social Justice.

The labor legislation controversy has been highlighted by the brickbats tossed back and forth by Senator Kennedy and Secretary of Labor Mitchell. Both Senator Kennedy's bill and the administration bill are written to support the unions which practise as well as preach ethical conduct, but the administration bill has provisions for changes regarding picketing and secondary boycotts which properly belong in the realm of the Taft-Hartley Act.

The churches and the draft

The big religious news of the winter in Washington — or what should have been the big religious news — was that many of the largest church organizations opposed the extension of the draft before the House Armed Services Committee and the listening congressmen paid almost no attention to them. The Friends and Methodist youth opposed extension of the draft act for pacifist reasons, but the National Council of Churches, representing 38 million citizens in its affiliated bodies, criticized the concepts of universal military training and peacetime conscription while supporting national defense.

American newspapers gave the opposition little play, and the House committee promptly voted 34 to 1 to extend the law without even waiting for the printed transcript of the hearings. After five hours debate, the House adopted a four-year extension by a vote of 381 to 20.

There are arguments on both sides of this controversial question, and churchmen disagree sharply among themselves, but it was shocking to see religious public opinion treated in this manner. Only two congressmen, both freshmen, discussed the issues on the floor of the House from the point of view of moral ultimates, Byron Johnson of Colorado and William H. Meyer of Vermont. They were snowed under by the "practical" arguments of Mr. Vinson and the armed service experts.

School bells ring in Virginia

In the week that produced the painful but insistent birth of desegregation in the Virginia schools and the significant break in "massive resistance," the United Nations issued a report that nearly half of the world's children are getting no schooling. In a seven-pound volume of 1,387 pages, it is stated that 250 million of the world's 550 million children between the ages of five and fourteen years belong to the school-less category.

At the end of the first day of desegregation in Hammond High School, Arlington, Virginia, where two Negro students shared classrooms with their white fellow pupils, there had been no incidents, only this comment by a white Senior, "I share with many of my fellow students a great deal of respect and admiration for the two new students. Hammond citizens, we think, have provided a fine example in Christian living."

Health for peace

Most of the world thinks that Senator Hubert Humphrey went to Russia to look and have an eight hour pow-wow with Khruschev about foreign affairs and the cold war. The senator actually went to Moscow to talk with the Russians, any Russians, about the President's "Science for Peace" plan and the eradication of malaria. The first two hours of the now famous talk-fest were spent in discussing international medical research. To this idea, the Premier gave his "enthusiastic approval."

Senator Lister Hill, Senator Richard Neuberger, and fifty-six other senators have introduced a "Health for Peace" bill. It does not compete with any of the programs of the National Institutes of Health or any in the United Nations. The bill would authorize the creation of an international center of medical and health research in this country. It would co-ordinate, advise, and initiate research of benefit to mankind the world over. Its adoption is virtually certain.

Food for peace

No one in the administration has had a more difficult time in winning friends and influencing Congress than Ezra Taft Benson, secretary of agriculture. He now may be well on the road to winning friends abroad, if not at home. The President has invited Mr. Benson to head his "Food for Peace" drive.

The general plan is to call a world conference in the Fall of 1959 to consider the problem of surplus foods and the machinery necessary to see that surpluses are sent to those who need them. The problem long has perplexed the United Nations Food and Agriculture Organization in its effort to banish hunger.

The UN program is a long-term plan. The President's plan would be a temporary one to empty our enormous stockpiles of surplus grains and food and speed them on their way to hungry people. Legislation exists under which foods are sent abroad but the President is seeking a broader program.

NEWS OF THE UNITARIAN WORLD

APPOINTMENT OF REV. MALCOLM R. SUTHERLAND TO BE AUA EXECUTIVE VICE-PRESIDENT CONFIRMED BY BOARD

The Rev. Malcolm R. Sutherland, minister of the First Parish (Unitarian) in Milton, Massachusetts, was designated to become executive vice-president of the American Unitarian Association April 1 at the invitation of Dr. Dana McLean Greeley, president.

The appointment was confirmed by the AUA board of directors in February after an evening-long, frank discussion of the president's office and responsibility.

After the discussion, the board rejected decisively a proposal by its special committee on reorganization that called for appointment of an administrative director who would be responsible directly to the board, rather than through the president.

Dr. Greeley assured the directors that he regards himself, as president, as being responsible to the board.

Mr. Sutherland, as executive vice-president, is to be responsible for departmental operations at Unitarian continental headquarters. He will work with the Departments of the Ministry, Church Maintenance and Extension, Publications, World Churches and International Peace, and the college centers program.

Dr. Greeley told the board that it was anticipated the executive vice-president would serve as a general associate to the president, co-ordinate departmental work, serve *ex officio* as a member of departmental committees, and perform special duties at headquarters and in the field.

Presentation of the special committee on reorganization proposal sparked an animated discussion during which various directors referred to it as a proposal "to split the presidency." Dr. Greeley earlier had stated that he was not fully in accord with it, and offered in its place the suggestion that some of his administrative duties be delegated to an executive vice-president.

Opponents of the committee's proposal argued that a leader who goes into the field needs to be fully familiar with the administrative situation; that a fully responsible president is fundamental to a democratic organization; that it might prove difficult to attract a qualified leader to "a limited, titular, front-man kind of job"; that Dr. Greeley, having undertaken a full presidency, should have the opportunity "to do what he was elected to do"; and that if the president's duties are too burdensome, all that is necessary is to persuade him to delegate some.

Proponents of the committee's proposal argued that the responsibilities of the board and the president are both executive and that the board should be given "full recognition" of its responsibility; that it is not clear under the present by-laws that anyone is responsible to the board for the conduct of the administration; that past presidents have not always seen eye-to-eye with the board and "when there's a conflict, it's a *conflict!*"; that other organizations have used a "split presidency" successfully; and that a "killing job" requires relief.

A motion to approve the committee's proposal lost on a show of hands. Dr. Greeley, speaking briefly, expressed his gratification at the result.

Rejection of the "split presidency" proposal appeared to obviate the need for a number of other by-law changes which had been offered by the committee.

The board, however, went on record as favoring nomination of a director by each region (*see page 24*) and continuation of the nomination of the president, secretary, and treasurer of the AUA by the board. It specifically rejected other proposed by-law changes pertaining to nominations and nominating procedures.

The board also rejected a committee proposal on representation, voting rights, and balloting procedure. Under present by-laws, churches and fellowships are entitled to one lay delegate to the annual meeting for the first one hundred voting members or fractional part thereof and an additional delegate for each additional one hundred voting members or majority fractional part thereof. The committee had proposed that only one additional delegate be allowed for each thousand additional members above six hundred.

THREE POSITIONS CREATED

Three new American Unitarian Association headquarters staff positions have been created by action of the AUA board of directors.

The board voted in February to create the positions of director of the Office of Central Services and for an additional staff member in the Department of Unitarian Extension and Church Maintenance to work closely with fellowships, in addition to an executive vice-presidency.

The Rev. Mason F. McGinness will become director of the Office of Central Services, in which he will be directly responsible to the AUA president. The new staff member to work with fellowships had not been appointed at the time of the board meeting.

APRIL 12 IS IARF SUNDAY

Sunday, April 12, will be observed in many Unitarian congregations as International Association for Religious Freedom Sunday at the suggestion of Dr. Ernest W. Kuebler, IARF president.

"May this be a moment," Dr. Kuebler stated, "when religious liberals in the near and far places of the world are again aware of our commitment to seek truth, freedom, and liberty in the temples, halls, churches, and cathedrals of the world's religions."

NEW EXECUTIVE VICE-PRESIDENT: The Rev. Malcolm R. Sutherland, minister of First Parish (Unitarian), Milton, Massachusetts, recently appointed executive vice-president of the American Unitarian Association, has fifteen years experience in the parish ministry, including nearly a decade at the Thomas Jefferson Memorial Church, Charlottesville, Virginia, and administrative experience as former regional management supervisor for the Federal Public Housing Authority. He has directed educational and welfare projects in Mexico and the southwestern United States in recent Summers for the Unitarian Service Committee, Inc. He holds an A.B. degree from Miami University, Oxford, Ohio; an M.S. from Western Reserve University, Cleveland, Ohio; and a B.D. degree from the Federated Theological Faculty of the University of Chicago. He will serve on leave of absence from his parish.

PERSONNEL UNIT FAVORED

Appointment of an American Unitarian Association personnel committee was favored by the AUA board of directors in action taken at its February meeting. It authorized the AUA executive committee to act as a temporary personnel committee until a permanent one can be appointed.

The proposal was made from the floor during discussion of a motion to create an executive vice-presidency.

Various board members suggested that a personnel committee might determine job descriptions and terms of employment, screen applicants, review some staff positions, and consider employees' welfare.

The executive committee is expected to provide an outline of the duties of a permanent committee at the next board meeting.

BOSTON AREA UNITARIAN LEADERS MEET: Approximately 250 Unitarian leaders from the Boston metropolitan area attended a recent dinner sponsored by the Southern New England Unitarian Council and the United Unitarian Agencies in Boston's Harvard Club to hear of Unitarian growth and its problems. Among those seated at the head table were (above, left to right) Judge Lawrence G. Brooks, chairman of the American Unitarian Association board of directors; Marjorie Cabot Ware, Cohasset, Massachusetts, president of SNEUC; Dr. Dana McLean Greeley, AUA president; Chief Justice Raymond S. Wilkins of the Supreme Judicial Court of Massachusetts, who presided; and the Rev. Harold K. Shelley, SNEUC executive director. Similar dinners were held at New Bedford and Worcester, Massachusetts.

AUA BOARD AUTHORIZES NEGOTIATIONS TO PURCHASE BUILDING TO MEET HEADQUARTERS' NEED FOR SPACE

A pressing need for additional office space at Unitarian headquarters in Boston has brought about an authorization to negotiate for purchase of a building and a decision to name such a building in honor of Dr. Frederick May Eliot, late president of the American Unitarian Association.

The AUA board of directors at its February meeting authorized the executive committee to conduct negotiations. It also approved a recommendation of the Frederick May Eliot memorial committee to name such a structure "The Frederick May Eliot House" or a similarly commemorative name.

Board members discussed buildings available for purchase or rental and methods of financing a purchase.

Dr. Dana McLean Greeley, president of the AUA, told board members that there are forty-nine offices in the six-story AUA headquarters building at 25 Beacon Street, many of them small, and that they are occupied by eighty-four full-time and fourteen part-time employees. He noted that the board had created positions for new employees during its sessions, and that "we have no place to put them."

Recommendation that a newly-purchased building be named in honor of Dr. Eliot was made by Dr. Wallace W. Robbins, chairman of the memorial committee. He said the committee also recommended that a room in the structure be designated an Eliot Memorial Room and that an official portrait of Dr. Eliot be placed there.

The executive committee reported that a nationally-known painter has been commissioned and is at work upon the portrait.

Board members voted to discharge the memorial committee with thanks for its services. Other members were Miss Helen C. Robertson, Frank H. Schramm, Dr. Ernest W. Kuebler, and Dr. Robert Killam.

YOUNGS TO LEAVE MAINE U.

Frederick S. Youngs, one of three vice-presidents of the American Unitarian Association, will retire August 31 as treasurer of the University of Maine after thirty-six years in the position.

Mr. Youngs, a member of the Unitarian Church of Bangor, Maine, has been active many years in denominational work. He has been secretary of the AUA business committee and presently is a member of the AUA extension and budget committees. He also has been chairman of the budget committee of the United Unitarian Appeal.

Mr. Youngs was one of the organizers of the board of the Northern New England Region of Unitarian Churches and has been president since its formation. He has been president, treasurer, and a trustee of the Maine Unitarian Association. He is a nominee for director of the AUA.

MEETINGS OUTSIDE BOSTON?

The American Unitarian Association will hold its annual meetings outside Massachusetts in odd-numbered years if a proposed by-law change approved by its board of directors in February is adopted by delegates to the 1959 May Meetings.

The proposal was offered by the board's special committee on reorganization and won approval in principle at the board's October, 1958, meeting, and counsel was authorized to seek approval from the Massachusetts legislature of a change in the AUA charter which would permit such an arrangement.

The board's February action brought from Dr. Thaddeus B. Clark, St. Louis, Missouri, a member of the board and of the committee and president of the Western Unitarian Conference, an immediate invitation to the AUA to hold its first annual meeting outside Massachusetts somewhere in the Western conference region.

The committee's proposal looks toward the elimination of biennial General Conferences, which are held outside Massachusetts.

Wording of the proposed by-law provision approved by the board to be substituted for Sections 1 and 2 of Article III of the by-laws:

"Section 1. ANNUAL MEETING. The annual meeting of the Association shall be held each year in May on such day and at such time and place as the Board of Directors from time to time shall determine, provided, that in each even numbered year the annual meeting shall be held in Massachusetts and in each odd numbered year the annual meeting shall be held in the United States of America or in Canada but not in Massachusetts."

Dr. Dale DeWitt, New York City, was chairman of the special committee on reorganization. Other members were Dr. Clark and Mrs. Paul Caskey.

CHURCH TAKES A SOUNDING

A West Coast Congregational church has inquired of the Joint Merger Commission whether it and other Congregational churches might be permitted to participate in steps toward merger initiated by the American Unitarian Association and the Universalist Church of America. The church has a membership of more than five hundred.

The minister of the church informed Dr. William B. Rice, commission chairman, that his congregation had adopted a resolution approving a proposal "for an association of Unitarian, Universalist, Congregational, and other churches and desires to be considered for membership when and if a definite plan of union is submitted to the vote of each church concerned."

"We hope that other Congregational churches are taking similar action so that the hope of Dr. Frederick May Eliot [late president of the AUA], and others, for a broader union than just the Unitarians and Universalists can be achieved," he wrote.

"We . . . feel the need of a closer connection with other liberals."

'INTERNAL OPERATIONS' EYED

The board of directors of the American Unitarian Association has agreed that it soon should turn its full attention to the internal operations of the association.

The board voted acceptance of a recommendation by its special committee on reorganization which stated: "The immediate internal operations of the AUA have been for years the subject of many questions and have been touched on by a number of analyses made in quite recent years by non-Unitarian secular agencies. The responsibility of the board for seeing to the proper business functioning of the AUA is clear, and therefore the board should turn its full attention to this intimate problem very shortly."

The recommendation was made to the board at its October, 1958, meeting. It added: "The board's committee feels that it can properly defer full consideration of this matter only until our newly elected president has had time to study the matter for himself and is prepared to make his own recommendations."

The board was unable to act upon the committee recommendation until the February meeting, at which Dr. Dana McLean Greeley, AUA president, made a number of recommendations pertaining to internal operations which were approved by the board.

The board also considered in February another recommendation by the committee calling for improved communication between the board and the denomination. It voted to refer the matter to the AUA executive committee, which would make appropriate recommendations to the AUA program committee. The recommendation:

"The manner in which the board reports to the denomination on its activities meets formal requirements but hardly fills the need for full communication, and for this the board has disapproved itself perhaps more severely than others have criticized it.

"Insofar as the annual meeting can be used to increase understanding, it should be used. To this end, the reports of the board and its officers should be prepared to elicit discussion and, when appropriate, invite action by the delegates.

"Beyond this, it is obvious that new attitudes of creative effort must grow into our meetings, and that the board must further these as its insight and inventiveness permit. The annual meeting must become a co-operative, creative effort in which everyone joins for the furtherance of those purposes that have bound us together."

AUA RESOLUTIONS TO SENATE

Four resolutions adopted by delegates to the 1958 annual meeting of the American Unitarian Association have been presented in the United States Senate and referred to various committees. The resolutions:

- Relating to cultural interchange and aid to underdeveloped countries: Committee on Foreign Relations.
- Relating to racial discrimination: Committee on the Judiciary.
- Relating to separation of church and state: Committee on the Judiciary.
- Relating to control of nuclear weapons testing by the United Nations: Joint Committee on Atomic Energy.

DEVELOPMENT FUND CAMPAIGN GOAL SET AT $3,200,000; TRUMBULL, HULL ARE APPOINTED ASSOCIATE CHAIRMEN

Walter H. Trumbull, Weston, Massachusetts, and Denison B. Hull, Chicago, Illinois, have been named associate chairmen of the Unitarian Development Fund campaign organization and the campaign goal has been set at $3,200,000.

The appointments were announced by Percival F. Brundage, campaign chairman. Serving in a similar capacity is Peter I. B. Lavan, New York City, whose appointment was announced earlier.

Mr. Brundage also announced the appointment of John Richardson, Boston, to be vice-chairman in charge of the program in New England. Names of members of a steering committee also were announced.

The $3,200,000 figure was adopted following a careful consideration of minimum denominational needs.

Allocations on the basis of minimum needs would be: Revolving building and loan fund, $650,000; ministry and religious education, $1,250,000; Unitarian extension (churches and fellowships), $400,000; education and world churches, $700,000; and reserve fund and expenses, $200,000.

Funds for the ministry and religious education would include $700,000, plus $200,000 for ministerial aid and pensions and $350,000 in capital funds for theological schools (Meadville and Starr King).

The $700,000 earmarked for education and world churches would be allocated as follows: College centers, $250,000; religion, science, and world churches, $250,000; and public education $200,000.

Mr. Trumbull was chairman of the executive committee that recommended a Development Fund campaign, and long has been an active lay worker for Unitarianism. He is a trustee of the permanent fund of the Boston Young Men's Christian Union, and both he and his wife have been members of the standing committee of the First Parish in Weston. He is a director of the United Merchants and Manufacturing Company of New York and trustee of the Massachusetts Eye and Ear Infirmary and of the Middlesex School.

Mr. Hull is a Chicago architect. Among the buildings he has designed are the First Unitarian Church and Meadville Theological School in Chicago and the restoration of the Old First Church, Bennington, Vermont. He has been a member of the council of the Harvard Foundation for Advanced Study and Research and is a former chairman of the board of Meadville Theological School.

Mr. Richardson is a member of the Boston law firm of Ropes, Gray, Best, Coolidge & Rugg. He is a member of the parish committee of the First Parish (Unitarian), Milton, Massachusetts; director of the George D. Roper Corporation, Gilchrist Company, and the Boston Filter Company; and president and a director of the General Capital Corporation and of the Boston Better Business Bureau. He is president of the board of trustees of Noble and Greenough School, Dedham, Massachusetts.

Members of the steering committee for the campaign include Mr. Brundage, Mr. Lavan, Mr. Trumbull, Mr. Hull, Mr. Richardson, and Dr. Dana McLean Greeley, president of the American Unitarian Association; C. Rodgers Burgin, Milton; Hayward H. Coburn, Philadelphia, Pennsylvania; Robert F. Duncan, New York City; and James A. Gibson, Ottawa, Ontario, Canada.

'INSIDE CUBA' FORUM TOPIC AT ARLINGTON STREET: Dr. Martin Velilla, second from left, New England representative of the 26th of July Movement, chats with parishioners at the Arlington Street Church Tuesday Evening Public Forum recently. Dr. Velilla, a professor of social psychology at the University of Havana before Batista closed the university in 1955, spoke to a large audience at the Boston church. With him are (left to right) Richard LaBrecque of the speakers committee; Miss Mary Sevian, forum chairman; and Keith F. Warren, chairman of the church prudential committee.

BOARD FAVORS STUDY OF DPC

A reconsideration of the purposes of the Denominational Planning Council and its possible reconstitution as a "Co-ordinating Council" have been suggested by the American Unitarian Association's board of directors.

The board approved at its February meeting a statement submitted by its special committee on reorganization calling for re-emphasis on "the need for increased understanding and co-operation among the many regional and national bodies of Unitarianism."

The statement continued:

"With many independent organizations it may be that each hesitates politely lest it trespass on the prerogatives of the others. The AUA board, its elected officers, and its staff have perhaps the first responsibility to see that this does not happen.

"Specifically it should co-operate to the fullest extent with the Denominational Planning Council and perhaps at this time ask for a reconsideration of this organization's purposes and its possible reconstitution so that it may concentrate more on the needs of co-ordination. Possibly it would best be called a Co-ordinating Council."

The Denominational Planning Council is a voluntary advisory organization formed to plan constructive action for furthering Unitarianism through its member organizations, to provide a continuous means of communication and interchange of ideas and plans among them, and to correlate their work. Member organizations include the AUA, General Alliance of Unitarian and Other Liberal Christian Women, Liberal Religious Youth (Unitarian-Universalist), Unitarian Fellowship for Social Justice, Unitarian Laymen's League, Unitarian Ministers Association, Unitarian Service Committee, Inc., United Unitarian Appeal, Council of Liberal Churches (Universalist-Unitarian), Inc., and others that may be elected from time to time.

'SILENT BEST-SELLERS'

Beacon Press has issued the fourteenth printing of *People's Padre,* by Emmett McLoughlin, bringing to 175,000 the number of copies in print.

People's Padre is one of two Beacon Press best-sellers which by January 1 had sold more copies each than such widely advertised national best-sellers as *Only in America, Aku-Aku, Inside Russia Today,* or *Masters of Deceit.* The other is *American Freedom and Catholic Power,* by Paul Blanshard, of which 265,000 copies in two editions are in print.

BANNER MONTH FOR BEACON

A January increase of 26 per cent over sales of December, 1958, has been reported by Beacon Press, Unitarian Publishing house.

Best-sellers included *People's Padre* by Emmett McLoughlin, *Of Stars and Men* by Harlow Shapley, *American Freedom and Catholic Power 1958* by Paul Blanshard, *Mahatma Gandhi* by B. R. Nanda, *Susan B. Anthony* by Alma Lutz, *Modern Literary Criticism* edited by Irving Howe, and *American Communist Party* by Howe and Coser.

Beacon Press also reported that the following paperbacks were adopted at various colleges during the month:

Bainton, *Reformation of the Sixteenth Century;* Aron, *Century of Total War;* Buber, *Between Man and Man;* Carr, *A New Society;* Dewey, *Reconstruction in Philosophy;* Fiedler, *An End to Innocence;* Hofstadter, *Social Darwinism;* Jameson, *American Revolution Considered as a Social Movement;* Polyani, *The Great Transformation;* Read, *English Prose Style;* Rose, *Negro in America;* and Whitehead, *Function of Reason.*

'HORSES' FOR WESTERN CHILDREN: Church school pupils shown above at the South Nassau Unitarian Church, Freeport, Long Island, raised the money, shopped for, and purchased two rocking horses which were sent to the Gallup (New Mexico) Indian Community Center, a project of the Unitarian Service Committee, Inc. Money was raised by raking leaves, baby-sitting, household chores, and, some children reported, by "being good." Mrs. John K. Massey had charge of the project.

RESEARCH PROGRAM INDORSED

A proposal for a research program as a part of the American Unitarian Association's administrative effort won the indorsement of the AUA board of directors at its February meeting.

The proposal was made by the board's special committee on reorganization, which declared: "Research is always a basis for informed administrative action."

No implementing action was taken. The committee had included research among areas which it reported "deserve attention for some form of action," but required no by-law changes.

The committee's recommendation:

"Diverse suggestions for programs of research have been made with growing insistence and intensified concern. We have surely been remiss in not pioneering in an area which is so normal and congenial to Unitarian inclinations. Furthermore, many of our efforts that have most frequently been gathered under the heading of planning might have been approached more appropriately by research techniques with better profit to our own organizations and programs.

"A research program should be part of our administrative effort and not set aside in a separate commission without power to act. The program should be conceived most widely so that it might initiate or co-operate in something as general as an investigation of religious psychology in some quite remote religious situation and so specifically as an analysis of our own administrative procedures. *Research is always a basis for informed administrative action.* The board should begin to plan immediately for such a program either through a special committee or recommendations to the newly-elected president, who might find this opportunity challenging.

"It may be objected that funds are not available, but a plan should be ready and it should be remembered that in this time when much money is available for research in this nation, a worthwhile plan might attract funds. Furthermore, the addition of this forward-looking program might give to the Development Fund, if added to its purposes, an imagination-capturing freshness which it now lacks."

STARR KING FINANCING EYED

A recommendation by a committee on theological education that the United Unitarian Appeal should not, except under "very unusual circumstances," make allotments to theological schools was accepted by the board of directors of the American Unitarian Association at its February meeting.

The board, however, voted to express its deep concern for the Starr King School for the Ministry, Berkeley, California, and to recommend to the UUA that the school be included in its budget for another year.

The Rev. Josiah R. Bartlett, dean of the school and a member of the board, reported in detail the problems of financing the school for the training of Unitarian ministers. He termed the committee's report "hasty and mistaken."

WOULD REVAMP COMMISSION

A proposal to revamp and re-name the American Unitarian Association's Commission on Planning and Review won adoption in principle from the AUA board of directors at its February meeting and will be referred to delegates to the 1959 annual meeting for discussion.

The proposal, one of a number offered by the board's special committee on reorganization, would change the name to the "Commission of Review and Recommendation" and increase its membership, redefine its function, and establish a direct relationship between the commission and the board.

Under the proposal, the commission would consist of the moderator and the president of the AUA *ex officiis* and six persons elected by the annual meeting upon nomination by the AUA nominating committee from a panel of names obtained from the regional and continental Unitarian organizations. Presently, the commission consists of five persons, one of whom is the moderator *ex officio* and four of whom are elected by the General Conference.

The function of the commission would continue to be review and recommendation concerning the work of the Unitarian denomination, but it would report directly to the AUA board rather than to the General Conference, as at present. The proposal contains no reference to planning, and the reorganization committee reported to the board: "It is felt that a planning function is not appropriate to it, but only review and recommendation."

The proposal urged two other changes:

(1) That the board request of each conference that meetings of denominational affairs chairman of its churches and fellowships be held annually or biennially to discuss national and regional Unitarian affairs, and that results of the discussions be transmitted to the commission.

(2) That before making recommendations concerning an organization, consultation by the commission with the responsible officers of the organization be required.

TWO MAJOR BOOKS BY BEACON

Two important books, one of them considered "too controversial" by nearly a score of American publishers, will be published this month by Beacon Press.

Birth Control and Catholic Doctrine, by Alvah W. Sulloway, with a preface by Aldous Huxley, is the "too controversial" book. More than fifteen years in preparation, it will be published April 19.

Charles Darwin: Evolution and Natural Selection, by Prof. Bert James Loewenberg of Sarah Lawrence College, will be published April 8 in both cloth and paperback. It will mark the centennial year of the appearance of Darwin's *Origin of Species,* and is believed to be the most complete anthology of Darwin's writings in print.

The Sulloway book is an objective, factual analysis of the position of the Roman Catholic church on birth control, supported by painstaking research. It is intended as a basic reference work in a time when controversies rage over the issue.

MERGER PLEBISCITE RETURNS WILL BE DUE APRIL 15; ANNOUNCEMENT EXPECTED AT UNITARIAN MAY MEETINGS

Only fifteen days remained as April began before the deadline for filing results of a preliminary plebiscite on proposals for merger of the American Unitarian Association and the Universalist Church of America. Reports were due in the hands of the Joint Merger Commission by April 15.

The plebiscite over sample approaches to merger will serve as a guide to the commission in preparing a specific, detailed plan to govern the future relationships between the two denominations.

Dr. William B. Rice, Wellesley Hills, Massachusetts, chairman of the commission, reported that about fifty returns had been received as of March 1 from Unitarian and Universalist churches and fellowships. Returns presumably had not been received from a number of societies which voted in late February, but the great majority were expected to arrive at decisions in March.

"We expect a perfect flood of responses about Easter time," Dr. Rice reported.

The commission would not issue a preliminary report on whether the voting favored merger, or, if so, what kind of merger plan. The commission had offered several choices. Dr. Rice said the commission expected to canvass the complete returns about May 1 and prepare a report which would be available for the Unitarian May meetings. No announcement is expected before that time.

Church newsletters, however, indicated that early voting tended to favor functional merger. It was apparent that the merger issue was generating considerable heat in some parishes. Dr. Rice confirmed that "strong feeling on both sides of the issue" was apparent in returns he had received.

Some of the earliest reports in church newsletters came from merged churches, which in almost every case indorsed merger by lop-sided votes. But responses in Unitarian churches varied. Although several churches reported top-heavy votes favoring merger, the Central Unitarian Church, Paramus, New Jersey, reported an 81-51 margin in its favor and the Unitarian Church of Arlington, Virginia, reported an overwhelming 363-1 vote against it. There was little indication how Universalist churches were voting.

Sentiment concerning merger appeared to be congealing rapidly as several hundred churches and fellowships worked their way through series of discussion meetings, and various non-parish groups began to express themselves publicly. *The Unitarian Christian* devoted its Winter issue to merger.

One hundred forty-four Unitarian and Universalist ministers issued a statement in support of merger, which read in part:

"It is our purpose to urge the continued examination of the difficulties involved without allowing the difficulties to become reasons for destroying the hope of eventual merger. It is our conviction that the process so ably outlined in the merger commission reports will result in positive solutions to all these problems and will protect and preserve all the values now cherished by Universalists and/or Unitarians, as well as create a greater inclusiveness and strength than is now enjoyed by either."

After a joint meeting in Chicago, Illinois, the comity committee of the Midwest Universalist Conference and the Western Unitarian Conference and the superintendent of the Michigan Universalist Convention issued a statement, which read in part:

"We strongly feel that national merger is a natural development, that it will eventually take place, and that to delay it longer will be to frustrate unnecessarily the many past fellowship relations and present compatibilities of the people of our two denominations."

The board of directors of the Midwest Universalist Conference, meeting February 24 and 25 in Chicago, adopted a resolution "that the MUC board of directors recommend to the General Assembly at Syracuse [in October, 1959] that complete and functional merger of the AUA and UCA be effected. . . ."

In Canton, New York, a Universalist church reported a request from a Canadian Unitarian congregation that it visit the Canton church. The reason: the Unitarians had never seen a Universalist!

CLC SPONSORS BROADCASTS

The Council of Liberal Churches (Universalist-Unitarian), Inc., will sponsor in April for the fourth time a series of broadcasts on the National Broadcasting Company's "Faith in Action" series.

Dates, topics, and speakers include:

April 5 — "The Idea of a Whole Person," Dr. and Mrs. Harry A. Overstreet, Washington, D. C.

April 12 — "Facing the Crises of Life," the Rev. Donald Harrington, Community Church, New York City, and the Rev. J. Raymond Baughan, Universalist Church of Arlington, Massachusetts.

April 19 — "What Religion and Psychiatry Can Do Together," Dr. Earl A. Loomis, Jr., director of the program in psychiatry and religion, Union Theological Seminary, New York City, and Dr. Harry C. Meserve, Westport, Connecticut.

The broadcasts will be at 8:15 A.M. (EST) from New York City. The CLC plans to make copies of the addresses available for mailing. Requests may be addressed to the CLC at 25 Beacon Street, Boston 8, Massachusetts.

BEACON ARTIST HONORED

Honored by being selected for an award in the Fourth Annual Book Jacket Competition for artists and designers recently was Gobin Stair, art director and production manager of Beacon Press. His design for *I Wanted to Write a Poem,* by William Carlos Williams, won a place among the fifty jackets of the year (about 12,000 books were published in the United States during that period) from a panel of judges consisting of Thomas G. Denny, New York *Times;* Alfred Van Duym, Scribner's Book Store; and Walter Grotz, art director, McCann-Erickson. All the winning jackets were displayed in the New York Public Library.

THE REGIONS

FOUR ACTIONS AFFECT REGIONS

Four actions toward closer ties between the nine regions of the American Unitarian Association and its board of directors and increasing regional participation in denominational affairs were taken by the board at its February meeting.

The board approved for presentation to delegates to the 1959 annual meeting a proposed by-law provision for official recognition of regional organizations; approved in principle the nomination of one member of the board by each region; approved in principle the selection of members of a "Commission of Review and Recommendation" from panels of names submitted by the regions; and authorized consultations between representatives of the board and regional directors to improve communications between them.

The proposed by-law provision to be submitted for voting in May, as it was presented to the board by a special committee on reorganization:

> *"ARTICLE VII-B. Regional Areas. The Board of Directors may extend official recognition to a regional organization which has been established by groups of churches or conferences and which in size and location forms a suitable geographical unit for administrative work, providing it requests such recognition, affiliates with the AUA, and becomes a participating organization in the United Unitarian Appeal."*

Purpose of the proposal, the committee reported, is to clarify and give substance to references in the by-laws "to organizations *recognized* as administrative regions of the association."

The suggestion for regional nomination of members of the AUA board was quickly plucked by board members from among numerous proposals to change AUA nominating procedure. Under present by-laws, the board consists of twenty-five members, eighteen of whom may be nominated by the AUA nominating committee. The other seven are the AUA moderator, president, three vice-presidents, secretary, and treasurer. Regional nomination would leave only nine to be nominated at large.

The board engaged in considerable debate before approving the suggestion. Proponents saw it as creating direct lines of responsibility between the board and the regions. Opponents feared sectionalism in the conduct of AUA business and that regionally nominated directors might fail to realize that they also represented the denomination.

Selection of members of a "Commission of Review and Recommendation" from a panel of names provided by the regions would assure the regions of a voice in determining the commission's personnel.

Authorization of consultation between representatives of the board and the regional directors to improve communications followed discussion of a suggestion by the special committee on reorganization that regional directors report regularly to the board. Consultation was approved as an alternative.

BUSY BOOKSHOP: Business is consistently brisk at the Alliance Unitarian Bookshop in the First Unitarian Church of Pittsburgh, Pennsylvania, which has sold more than $1,200 worth of books since opening in September, 1957. Mrs. Marion B. Priest (in charge, above) reported the shop is open two Sundays a month at the coffee hour. It also sells Lenten Manuals, takes Unitarian Register *subscriptions, and is purchaser of books for the church school.*

SCHUG TO DIRECT REGION

The Rev. Philip Schug, minister of the First Unitarian Church of San Antonio, Texas, has been appointed Southwestern regional director by the American Unitarian Association board of directors. He also will serve as part-time executive secretary of the Southwestern Unitarian Conference by appointment of the conference board.

Mr. Schug is expected to begin his new duties May 1, when separation of the Thomas Jefferson and Southwestern regions becomes effective. The Southern Unitarian Council, "umbrella" organization for the two regional conferences, is to be dissolved.

Mr. Schug was acting regional director for the Southwestern Unitarian Conference in 1954 and 1955. He has been minister of the San Antonio church since 1952, and previously was minister of Unitarian churches at Lincoln, Nebraska, and Urbana, Illinois. He was ordained in 1944.

Mr. Schug holds a Bachelor of Arts degree from North Central College and a Bachelor of Divinity degree from Chicago Theological Seminary.

REGIONAL DIRECTORS CONFER

Regional directors conferred with Dr. Dana McLean Greeley, president, and other executive officers of the American Unitarian Association February 8 at the Harvard Club in Boston. Discussion subjects included plans for reorganization within the denomination, Beacon Press, the Unitarian Development Fund, and Unitarian-Universalist merger.

Regional directors attending included Dr. Dale DeWitt, the Rev. Victor V. Goff, the Rev. Clifton G. Hoffman, the Rev. Harold K. Shelley, the Rev. Thomas A. Sinclair, and the Rev. Ellsworth M. Smith. AUA executive officers included the Rev. Edward A. Cahill, Edward Darling, the Rev. Leon C. Fay, the Rev. Richard B. Gibbs, Munroe Husbands, and the Rev. Mason F. McGinness.

CLINICS HELD IN SOUTHEAST

More than 450 leaders from twenty-three churches and eleven fellowships in the Southeast participated in a series of January "committee clinics" on problems of growth, leadership, and programming.

The clinics were sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc.; the General Alliance of Unitarian and Other Liberal Christian Women; and the Department of Unitarian Extension and Church Maintenance of the American Unitarian Association. Mrs. Nelson A. Burgess, executive director of the General Alliance, and Royal H. Cloyd, CLC director of adult programs, prepared and presented the programs. Mrs. Dale V. Flippo, southeastern regional vice-president of the General Alliance, assisted.

Hosts for the clinics included churches at Richmond, Virginia; Charlotte, North Carolina; Charleston, South Carolina; and Miami, Orlando, and St. Petersburg, Florida; and fellowships at Augusta, Georgia, and Palm Beach and Panama City, Florida. Meetings in Clearwater, Sarasota, and St. Petersburg, Florida, were attended by Mrs. William W. Davies III, Winchester, Massachusetts, president of the General Alliance.

Topics at various clinics included "A Search for a Way of Stability and Growth," "Techniques of Leadership," and "Imaginative Programming." Special problems in social action, use of volunteers, and attracting new members were considered. Addresses, discussions, role-playing and two films were included in the programs.

REGIONAL CONFERENCES SLATED

Three regional conferences and at least one sub-regional meeting are set in April.

The annual meeting of the Meadville Unitarian Conference will be held April 3 through 5 at Pittsburgh, Pennsylvania. Speakers will include Dr. Dana McLean Greeley, president of the American Unitarian Association.

The annual meeting of the Southwest Unitarian Conference on the theme "The Mobile Society" is scheduled for the same dates at Houston, Texas. Speakers will include Dr. Greeley and the Rev. Ross Allen Weston, Arlington, Virginia.

The Western Unitarian Conference will meet April 16 through 19 at Denver, Colorado. Theme will be "The Functions and Responsibilities of Liberal Religion."

The Unitarian Fellowship of the Peninsula, near Norfolk, will be host April 10 and 11 to the Virginia Conference. Dr. Duncan Howlett, Washington, D.C., will speak.

The Florida Conference of Unitarians and Universalists met March 13 through 15 at Orlando. Scheduled speakers included Dr. Greeley and Dr. Von Ogden Vogt.

The Michigan Area Council of Liberal Churches met February 27 and 28 in Grosse Pointe. Three addresses by Dr. James Luther Adams, Harvard Divinity School, were programmed.

An organization meeting of the Tennessee Conference was held February 14 in conjunction with the tenth anniversary observance of the Tennessee Valley Unitarian Church, at which Dr. Greeley and Emily Taft Douglas, AUA moderator, spoke.

THE CHURCHES

INTEGRATION CHEERS CHURCHES

Unitarians, many of whom had worked long and zealously for the cause of public education, were among Virginians who greeted most enthusiastically federal and state court decisions which led to the crumbling of "massive resistance" to racial integration in the schools in February.

Unitarians in Norfolk and Charlottesville, where schools had been closed, were especially jubilant. Others in Arlington and Richmond, who had feared that closing was imminent, were happy and relieved.

Unitarians in all four communities had been active in working for acceptance of integrated public schools and in exemplifying in their own churches the spirit of integration.

The Rev. Eugene Pickett, minister of the First Unitarian Church of Richmond, was active in formation in December of a statewide Committee for Public Schools to coordinate the activities of various local committees. A Richmond Area Committee for Public Schools, formed with Unitarian participation, increased from a handful of members in December to 775 by January 19. Wilson Brown was named a director and Mrs. Marvin Evans, a member of the organizing committee; both are Unitarians.

Four Norfolk Unitarians appeared in the film "Lost Class of '59" which was presented January 21 by Edward R. Murrow on Columbia Broadcasting System television outlets. They included the Rev. James C. Brewer, minister of the Unitarian Church of Norfolk and chairman of the Norfolk Committee for Public Schools; Commander "Buzz" Lloyd; Kenneth Harris; and Dr. Irene Harris, psychiatrist. The committee's activities were recounted in the January *Register*.

As Arlington awaited integration at its Stratford Junior High School, the Rev. Ross Allen Weston, minister of the Unitarian Church of Arlington, called upon Virginia's Governor J. Lindsay Almond to reverse his "massive resistance" policy in "one great act of statesmanship."

The plea was contained in an open letter read at both services at the church January 25. Later that day, Senator Paul H. Douglas of Illinois spoke at the church on "Civil Rights" to an integrated audience of about 300 persons attending a meeting of the Community Council for Social Progress.

After Negroes were admitted to the Arlington school without incident, trustees of the church sent to the governor a resolution urging that he oppose "any weakening of the state's responsibility for maintaining public schools." The board had appointed a committee to develop a plan for use of church resources in event Arlington schools were closed.

TWENTY-FIVE IN PULPIT SWAP

Twenty-five religious leaders, mostly Unitarian ministers, are scheduled to participate in a "minister's exchange" Sunday, April 5, involving Unitarian and Universalist churches and fellowships and Ethical Societies in southern California, Arizona, and New Mexico.

BREEZY, PITHY, AND SOMETIMES SALTY COLUMN IN NEWSLETTER DELIGHTS MEMPHIS UNITARIANS

Unitarians in Memphis, Tennessee, take an especial interest, and often delight, in their First Unitarian Church newsletter. One reason: a column titled "From the Choir Loft." They read it, chuckle — and have wondered who wrote it.

They learned recently for the first time that the author is Dr. Robert M. Cooper, an account executive for a Memphis advertising agency and a member of the church who *does* sing in the choir.

The sometimes breezy, sometimes pithy, sometimes salty column has been appearing anonymously for about two years. It first was written when Dr. Cooper's wife, Polly, became editor of the newsletter and needed filler for her first issue. It's been going ever since.

Dr. Cooper, who holds a Doctor of Philosophy degree from Princeton University and is a former associate professor of English at Roanoke College, Salem, Virginia, is no novice at such writing. In World War II, he edited an Army Air Force base newspaper, for which he also wrote a column titled (not too originally, he admits) "Once Over Lightly." He got a going over, not so lightly, from the base censor now and then when his comments stepped on military toes.

He is well known in Memphis, where he is a member of the church's board of directors, vice-president of the Advertising Club, chairman of the All-Memphis Shakespeare Festival, and secretary of the board of Memphis Boys' Town.

Dr. Cooper's comments in "From the Choir Loft" know few boundaries of subject, but of course one of his favorite subjects is the choir. He sings tenor usually, but occasionally bass, he reports, when the choir director, Annabelle Raymond, "thinks it better for me to make mistakes too low to hear rather than too high to bear."

Recent comments about the choir and the music:

"Annabelle did a fine job of choosing the hymns, too. She chose two hymns *she* knew, one that husband Bob Raymond knew, and an 'Amen' with lyrics that the choir could remember."

". . . it's a real thrill to sing a hymn that isn't headed: 'Freely translated from an old Druid chant.' "

Dr. Robert M. Cooper

"Notice that service was over ten minutes early last week? That's what happens when you don't sing a hymn with 'Abi -i-i-i-i-i-deth' in it."

"Now we *do* know why the choir wears robes. It's not to give a sense of solidarity or 'togetherness' at all. It's to give them ten minutes away from other people after the service — while they try to put those durned robes away in a two-foot by two-foot space. To give the congregation time to decide whether to tell the truth about the anthem — or to praise it!"

Another favorite topic for comment is the sermon. Dr. Cooper's full report on the sermon of a visiting minister:

"Thoroughly enjoyed our visiting minister, Robert Palmer, of Nashville. He made us realize, for the first time in a long time, that there are *good* four-letter words — lots of them — and that when they are properly strung together, they can be truly eloquent.

"Can't go along with his trying to equate *deter* and *taboo*, however. How many gals do *you* know who'd spend good money for a perfume called 'De Ter?'

"Also can't go along with his suggestion that man lived for centuries before deciding there was a hell. First cave-mother, weather-bound in her rocky nest on a rainy day with two children, knew doggone well what hell was!

"And (still disagreeing with the sermon), such a hell is *too* a deterrent — at least from having children.

"But we thought the visiting minister was dead right when he suggested that the early New Englanders tried to establish 'heaven on earth.' Best explanation we've heard yet of why so many people left New England.

"If all the foregoing baffles you — GOODY! Serves you right for letting anyone deter you from coming to hear Mr. Palmer's 'The Limited Value of Deterrents' last Sunday."

Briefer comment on another sermon:

"After all, 'open psychic space' is just another way of saying it's our Christian duty to keep an open, tolerant, and inquiring mind about all the numbskulls, crackpots, and dunderheads who disagree with us."

Now and then, as does any good humorist, Dr. Cooper kids himself:

"All in all a dismal day," he once reported. "Helped very little when the minister touted our column by saying the 'choir-lofter' could be read weekly in the newsletter, available in the rack in the lobby. 'Ought to be *on* the rack,' growled one choir member with a medieval glint in his eye. Which left us so out of sorts we went right down to the coffee hour and poured hot tea on every two-year-old in sight."

Between the lines of "From the Choir Loft" comes the clear certainty that Dr. Cooper (usually) enjoys church-going. One week he explained why:

"All in all, we're glad we came to church Sunday instead of staying home and mowing the lawn," he declared. "We owe it all to our devotion to the church, our obligation to sing in the choir — and the fact that the minister had our lawn mower."

A church that encourages members to leave the fold

Unitarian Church of the Larger Fellowship assists its affiliates to find or form societies

By MUNROE HUSBANDS

Munroe Husbands, fellowship director for the American Unitarian Association, also serves as clerk of the Unitarian Church of the Larger Fellowship.

The Unitarian Church of the Larger Fellowship, an organization of more than two thousand isolated and lonely religious liberals, well may be the only church in the world that encourages its members to leave the fold. Those who do so usually leave regretfully.

Their loss of UCLF services, however, usually proves to be a gain both for them and for Unitarianism, for they leave to join, or to help found, Unitarian societies where they may find the companionship of other religious liberals.

Despite transfers, membership in the UCLF is at an all-time peak. It stretches 'round the world, including residents in forty-one foreign lands as well as all forty-nine states of the United States and ten Canadian provinces. There are members in 1,199 communities in the United States and ninety-three in Canada.

Clearing-house for Unitarians

The fifteen-year-old UCLF has come not only to serve as a haven for isolated religious liberals, but also as a clearing-house for a mobile Unitarian population. Whenever a Unitarian moves, the UCLF will be interested in receiving his name and new address; it will refer him to the Unitarian church or fellowship* in his new community or, lacking one, will send an invitation to join the UCLF.

With the encouragement of the UCLF, its members have been increasingly active in helping to form new Unitarian fellowships. It is rare today that a new fellowship does not have among its charter members at least one UCLF member. Initiative for the formation of a fellowship often is provided by two or more UCLF members who get together and decide to act.

Three times as many UCLF members are transferred each year to existing societies, or start new ones, as the church's net annual membership gain. Nevertheless, the UCLF does not conceive its purpose as putting itself out of business. Even though the number of Unitarian societies is increasing rapidly, there are thousands of communities where a Unitarian would be an isolated one.

The denomination's third largest church will continue to grow, but as transfers increase, because of the growing number of societies the rate necessarily will be a little slower.

Members regret to leave

Transferring UCLF members frequently express their regret at severing the tie. Some extracts from their letters:

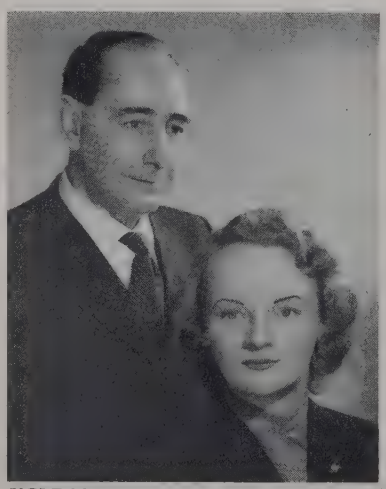
Mrs. Robert Holley, Ithaca, New York: "The UCLF has been a wonderful experience for us. I have found the sermons all very pertinent to my personal life. We resign with regret and only because we now live in a community that has a Unitarian church.

"I know UCLF is growing, but I feel that it would be worthwhile if it brought only to one lonely family of religious liberals, what it did to us. Thank you."

Mr. and Mrs. Paul Rakyta: "We have moved to Hartford, Connecticut, and joined the local Unitarian church, so it is now time to take regretful leave of the UCLF. We were new Unitarians when we first subscribed to the UCLF, and the bi-monthly mailings meant more to us than we could possibly tell. In a way, we feel the wide collective point of view contained in the sermons of many ministers was an invaluable experience that was ideal for the nurture of 'new born' liberals. And the enthusiastic tone of the letters included in the bulletin provided a sense of belonging to a group of kindred souls who, almost unbelievingly, breathed the exhilarating air of spiritual freedom for the first time."

Mr. and Mrs. Arlie DeJarnatt, Longview, Washington: "Since we are now members of a fellowship, we are asking you to discontinue us as UCLF members. We've learned more about religion in the last year or so than we had learned in the previous thirty."

When the Fox Valley (Wisconsin) Fellowship was founded, Mrs. William Dunwiddie wrote: "It is with mixed feelings that I write this letter — regret at leaving the UCLF which has been 'our' church for some eight years; happiness because we now have a Unitarian fellowship in our community (with an active church school) to which we can belong; and gratitude! Perhaps gratitude is the strongest feeling of all, gratitude to those who make possible the UCLF and especially the religious education committee. The UCLF deserves some credit for the establishment of the fellowship here. At least four members have been associated in the UCLF."



UCLF MEMBERS IN BELGIUM: Mr. and Mrs. R. M. Luzzatto, Brussels, Belgium, are among the many members of the Unitarian Church of the Larger Fellowship scattered through forty-one foreign lands.

UCLF chartered in 1944

Chartered by the board of directors of the American Unitarian Association in the Fall of 1944 with but a handful of members, this correspondence church has grown, unspectacularly, but steadily, year by year, until it lists a membership exceeding two thousand adults and serves six hundred children and youth. The program and services it provides did not come full-blown; from time to time, the members make their hopes known, and those charged with administration endeavor to meet the needs.

The members willingly pay for the services. Originally subsidized by the AUA, the church is financially independent with a budget of $30,800 (1958-59). Howard L. Roberts of Mount Holly, New Jersey, wrote: "I have examined your proposed budget as carefully as the information provided will permit. You may be interested in my conclusion that the UCLF accomplishes truly amazing coverage and public stature for the amount of its budget. And this is no amateur estimate, for I happen to be one of the prime local authorities on social agency budgeting. I would venture the unequivocal opinion that the UCLF offers the best dollar's worth to the American public of any social agency or institution with which I am presently acquainted." Contributions vary from a few dollars to $350 a year.

Scores of Unitarian ministers supply printed or mimeographed sermons, and two are selected by the UCLF minister each month for mailing to his congregation. The members are not hesitant in commenting upon the fare. Their opinions are valued and influence future selections.

A lending library of more than six hundred volumes for adult and child, a General Alliance branch, a Unitarian Laymen's League chapter, a monthly news bulletin, and special mailings are made available. The church also circulates approximately one hundred volumes of sermons and pamphlets recorded in Braille through the courtesy of the Volunteer Bureau of the National Braille Press.

Religious education stressed

Without volunteer help, a number of the services to UCLF members would be curtailed. But the program in which the most time and energy is expended by non-staff personnel is religious education. More than twenty per cent of the member-families use the services, for which about ten per cent of the total budget is expended. Ages served are three to twenty-five.

The religious education program, begun in 1953, is made possible only through the interest in, appreciation of, and dedication to

the youth of the church by a dozen to fifteen enthusiastic, top-notch religious education directors. Each has spent many years in religious education program for the home If the hours such volunteers devote to the UCLF were totaled, they would exceed one hundred a week.

Together, through correspondence with children and adults, evaluation workshops, adaptation of the Beacon curriculum, and creative writing, they have developed a religious education program for the home second to none in the Unitarian world. Dr. Frederick May Eliot, late president of the AUA, frequently commented that they were the most capable continuing committee in the denomination. Many letters received from UCLF parents attest the committee's excellence.

Four publications are edited and published by members of the committee at least once each month: *Junior News* for children aged 6 to 11; *Uniteen News* for the 12-, 13-, and 14-year-olds; *Junior Fellowship Youth* for high school young people; and *Quest* designed for those 18 and up.

Through the committee's efforts, there is not a Unitarian family anywhere in the world where the United States mails flow freely that cannot conduct a thorough religious education program in the home. UCLF statistics indicate that an increasing number of new memberships may be attributed to the desire of parents to have their children experience religion other than the orthodox.

UCLF minister is busy man

Another service is that of the UCLF minister; his correspondence is voluminous. UCLF members know of no other religious liberal in their communities; frequently the husband or wife is of orthodox persuasion, leaving the other a truly "lone" Unitarian. There is none with whom one can share beliefs, converse freely. Thus many members pour out their thoughts and emotions to the only kindred soul of whom they are aware — their minister. He receives letters of a theological nature, on family relationships, about education, books, employment — on almost any subject.

Frequently, the writer yearns for reassurance that there are "heretics" in this world other than himself; he expresses a strong desire to free himself from the feeling of guilt somehow inflicted upon him by conventional religionists. Correspondence with the minister is his principal release.

Yet, as Untarianism gains in strength, the lone Unitarian gains in courage. Ten years ago, it was common for membership applicants to request that mailings be enclosed "in a plain, unmarked envelope." The request from orthodox ministers who joined was understandable — from laymen, not quite. With all such requests, the UCLF office, of course, complied. Today, the only members not wishing the Unitarian identification appearing on the envelope are members living in Saudi Arabia, where "the prevalent religion is inhospitable to other sects."

Religiously rejected in their own communities, new UCLF members often write with enthusiasm. A young man of Bradford, Pennsylvania, wrote: "In the past few years, I have more and more become aware of a feeling of aloneness. The discovery of the Unitarian church is one of the most surprising and welcome experiences of my life."

A TYPICAL UCLF FAMILY: Mr. and Mrs. Ron du Bois and their children (above), Lindsborg, Kan., are typical of the UCLF families scattered throughout the United States and Canada. The UCLF has members in 1,199 communities in all of the United States' forty-nine states and Canada's ten provinces.

A letter from a woman in Garrison, North Dakota, stated: "I have had several years of experiencing a sort of forlornness, lonesomeness, and yes, even guilt, because my basic ideas of religious thinking could not be in accord with the teachings about me. The inner conflict of holding onto my deeply felt thoughts in the face of rigid conformity, as expressed by my friends and relatives, shall now be resolved by the knowledge that others share my views of the beauty of truth wherever and whenever one can find it."

A young woman college student in Wisconsin offered: "How do I feel after becoming a Unitarian? At peace with myself and the world. Free from self-doubt. But the greatest feeling is that of freedom: freedom to believe as my intelligence instructs, coupled with the reassurance that there are others who hold not quite the same ideas as I, perhaps, but who, too, believe in general, 'My own mind is my own church.'"

Some responses seem irate

The church receives many requests to send literature, or invite someone to join, but it is not always able to identify the person who makes the request. Occasionally an irate reply is received. The following at first was thought to be such:

"Please be advised that I did not request any sermons or information whatsoever! This was done by my mother over in Utah, who is so afraid I am not 'going to be saved' that she writes to any and all religious organizations and requests sermons, etc., signing my name. In most cases it has served only to irritate me. It has done little good to ask her to stop, so I usually ignore whatever I receive in the mails concerning religious talks, etc. It has sometimes been quite embarrassing not only to me, but my wife as well.

"You may wonder why I mentioned the above personal problem. Well, in your particular case the reverse is true. I have for some years heard of the Unitarian church but never truly knew much about it. Perhaps I failed to investigate because of the word *church*. This would bring a stigma to my thinking. The pamphlet you sent was most interesting and somewhat startling, as many of the remarks sounded like a reproduction of my own thinking and comments at various times.

"I was raised a Mormon and my wife, an Episcopalian. From the time we were both fairly young, we rebelled at the various teachings in our respective churches, though we never knew one another at the time. Anyway, suffice it to say we are interested in your philosophy and I am mailing the postcard you provided.

"I am sure if my mother were to read Dr. [A. Powell] Davies' pamphlet, she would regret having sent in for any information regarding Unitarianism.

"Please pardon my using you to express some of the hostility I have within me, but I believe you may understand."

Members respond warmly

The UCLF differs from other Unitarian churches in many ways, but outstanding is the warm response from its far-flung membership.

From a high school girl: "I never dreamed that all the things we considered the truest were included in Unitarianism. For the first time in my life, I have found religious security, and I am proud to be a Unitarian. It is wonderful to be able to feel as I do about a religion — I only hope everyone is as happy as I am."

THE FELLOWSHIPS

FIRST FELLOWSHIP IS CHURCH

The first fellowship established under modern fellowship program of the American Unitarian Association has become a church!

The fellowship at Boulder, Colorado, was granted church status by the AUA board of directors at its February meeting. It was organized in 1948 and had grown to a membership of 111.

The fellowship program has resulted in an increase of 303 societies in the American Unitarian Association in eleven years, and thirty-eight of them have become churches. As the board meeting ended, there were 265 active fellowships.

The Boulder society, though it has had only fellowship status, has been known for some time as the Unitarian Church of Boulder. It lacked only the required sixty-five member families or pledging units to qualify as a full-fledged church.

Excited Boulder Unitarians found they had attained the goal the weekend of February 1 and held a special congregational meeting to take action. They voted overwhelmingly to become a church and to hire the Rev. Thomas J. Maloney as full-time minister. Mr. Maloney, who as a layman was among the founders of the fellowship, returned last year to become part-time minister.

Five other fellowships also were granted church status by the board. They are the Unitarian Fellowship of Orange County, Anaheim, California; the Unitarian Fellowship of Daytona Beach, Florida; the Unitarian Fellowship of South Jersey, Merchantville, New Jersey, which was incorrectly reported (November *Register*) to have attained church status last October; the Unitarian Church of Chattanooga, Tennessee; and the Unitarian Fellowship of Annapolis and Anne Arundel County, Maryland.

Notable among the five was the Orange County fellowship, first organized last Summer, which grew from inception through fellowship to church status so rapidly that it never has been listed in the *Unitarian Yearbook*. It reported 107 members.

Eleven new fellowships also became affiliated with the AUA through February board action. They are at Mobile, Alabama; El Centro, Merced, and Redding, California; Cocoa Beach and Fort Pierce, Florida; Bend, Oregon; Tullahoma, Tennessee; Houston, Texas; Wenatchee, Washington; and Trail, British Columbia, Canada.

MINISTER FOR ALASKA GROUP

The Unitarian Fellowship of Fairbanks, Alaska, has selected a part-time minister, Del Eberhardt of Mountain View, California, a former Methodist minister and a seventh grade teacher in Fairbanks.

Mr. Eberhardt is a graduate of Laitland College, Plymouth, Wisconsin, and attended the school of religion at Vanderbilt University and the Pacific School of Religion, Berkeley, California. He also holds a master's degree in education from San Jose (California) State College. He has done counseling and guidance work.

Mr. Eberhardt spent eight years as a Methodist preacher and two years serving with the American Friends Service Committee on relief reconstruction work in Europe.

Mr. Eberhardt has performed three marriages since beginning his work in Fairbanks.

The Fairbanks fellowship is entering its fourth year and is attracting thirty to fifty-five persons at Sunday morning services which are held in a labor organization building. It operates a church school and conducts Sunday evening discussions.

Shortly before Mr. Eberhardt's arrival in Alaska, the Rev. A. Philip Hewett, minister of the Unitarian Church of Vancouver, British Columbia, Canada, visited three Alaskan fellowships and delivered a Billings Lecture at the University of Alaska. Mr. Hewett's tour was arranged through the Pacific Coast Unitarian Council, but at the expense of three Alaskan fellowships and the Billings Lecture Fund.

The second annual All-Alaska Unitarian Summer Conference will be held June 12 through 14 at Camp Denali, which is on the edge of Mount McKinley National Park and is operated by a Unitarian family. Visiting Unitarians from the other states are being invited to take part. Theme of the conference will be "Ideas to Match Our Mountains." Those interested in attending may write to Mr. Eberhardt, conference coordinator, at 700 Lathrop Street, Fairbanks, Alaska.

CHAPEL FOR FELLOWSHIP: The Unitarian Fellowship of Salem, Oregon, recently dedicated its new chapel (above), acquired from the Four Square Gospel Church. The Rev. Aron Gilmartin was dedication speaker. The chapel, seating more than 100 and providing six classrooms, has been rewired and redecorated. The fellowship plans to sell a small parsonage acquired with the chapel. David C. Duniway is president of the fellowship.

MEMORIAL ADDRESS GIVEN

The Rev. Donald Harrington, minister of the Community Church, New York City, delivered the 1959 Whitney R. Cross Memorial Address on "The Future of Liberal Religion in a Changing World" in February at the Unitarian fellowship house at Morgantown, West Virginia.

PUZZLING BUT INTRIGUING

Discussion topics for the Unitarian Fellowship of Blacksburg, Virginia, may be puzzling, but they're intriguing. Some samples from the winter program:

"Which Cigarette Do You Drink?"

"Tomorrow Today."

'WISH WE HAD KNOWN HIM'

How do Unitarians feel about Jesus? The question has been often asked, often argued.

The Berkeley (California) Fellowship of Unitarians recently asked some of its members how *they* felt about Jesus, and its newsletter reports this summary of the answers:

"Great respect and affection.

"Once the fact is accepted that Jesus was a man, one can really appreciate the greatness of his courage and imagination. Presumably a super-human being would not have had to struggle to be 'good.' For Jesus, the struggle seems to have been great, and the realization correspondingly valuable to humanity.

"Jesus lost his temper, even as we do; he swore — at the money-changers and the fig tree; he was accused of being a wine-bibber and a glutton. He was subject to temptations, as are we all, and even at his supreme moment of self-sacrifice, like a human being, he pleaded for escape from further suffering.

"His imagination shows in his wonderful capacity for story-telling and in his whole great grasp of destiny.

"Jesus would not have wanted to become a symbol for any orthodoxy. We Unitarians greet him as a fellow rebel, a revolutionary, a defender of the people against the tyranny of dogma and the emptiness of ancient law. As in many another culture at a time of ebbing inspiration, Jesus was the human who protected the spark called 'spirit.'

"Perhaps we can choose two great principles that Jesus expressed by his living as the most valuable to us: First, the importance of love, for many ills. Second, the concept that man should not try to avoid suffering, but should, at times, even invoke it; that, once sorrow and suffering come, they can be used in a positive and creative way.

"We feel that Jesus was very real; we wish we could have known him."

UNITARIANS ON THE MOVE

An America-on-the-move is providing new sustenance for many a Unitarian fellowship, and the fellowships are providing new religious "homes" for many a displaced Unitarian.

The recent report of the Moscow-Pullman Unitarian Fellowship at Pullman, Washington, provided an example. The fellowship reported new members who had been affiliated with Unitarian societies in Palo Alto and Berkeley, California; Atlanta, Georgia; Boise, Idaho; Baton Rouge, Louisiana; Hibbing, Minnesota; Oklahoma City and Tulsa, Oklahoma; Spokane, Washington; and Madison, Wisconsin.

LOTS OF AMBITION IN ALASKA

The four-year-old Anchorage (Alaska) Unitarian Fellowship hopes some day to have its own building and is doing something about it — lots, in fact.

The newsletter of the First Unitarian Church, Honolulu, Hawaii, reported that member families of the Anchorage fellowship have purchased a parcel of seventeen house lots. Each is to buy a lot on $10-a-month terms and donate it to the fellowship when it is fully paid.

COMMISSION ON PLANNING AND REVIEW RECOMMENDS AUA STAFF MEMBER FOR MINISTERIAL RECRUITMENT

Addition of an American Unitarian Association staff member to concentrate on ministerial supply, ministerial recruitment programs in co-operation with continental Unitarian organizations, efforts to place ministers of other denominations who would prefer a liberal church, and exploration of the possibilities of the Unitarian ministry for women are among recommendations offered to the AUA board of directors by the Commission on Planning and Review.

The recommendations were contained in a report on "Today's Vital Need — Candidates for the Ministry," and were based upon responses to a questionnaire circulated among members of the Unitarian Ministers Association and the Unitarian Laymen's League during the 1958 May meetings. Replies were received from ninety-five ministers and thirty-nine laymen.

The recommendation for addition of a staff member was made, the report stated, despite "the limited indorsement of this idea in the questionnaire." About one-half of the ministers (41) and laymen (20) questioned agreed there should be such a staff member, while the remainder gave negative replies, expressed doubt, or did not comment.

The commission, nevertheless, saw such a staff member as a "necessary prerequisite for breaking a major bottleneck in ministerial supply."

A contribution of $13,700 from the North Shore Unitarian Church, Plandome, New York, earmarked for establishment of a ministerial recruiting program, recently was made available to the Department of the Ministry.

The commission made two recommendations for co-operative recruitment programs. It urged:

1. That the Department of the Ministry, the Unitarian Laymen's League, and the General Alliance of Unitarian and Other Liberal Christian Women "explore the possibility of encouraging a program of ministerial recruitment through their local chapters in the churches and fellowships throughout the continent and report their conclusions and recommendations to the AUA board."

2. That the Department of the Ministry and Liberal Religious Youth (Unitarian-Universalist) be encouraged "to co-operate in sponsoring recruitment programs at Summer institutes and conferences and all regional LRY meetings."

The commission also urged that special "retreats" be considered for high school and college students, at which special emphasis

OF THE MINISTERS

Beverly, Mass., Harry Hoehler installed, January 25.

San Mateo, Calif., Russell Lincoln installed, February 2.

Bethesda, Md., Sophia Lyon Fahs ordained, February 8.

East Bridgewater, Mass., Robert S. Lehman, ordained, March 8.

Earl R. Steeves died February 4 at Pownal, Me.

THE MINISTRY

be laid on the importance of the ministry as a profession, and that ministers take every opportunity to visit college campuses and speak to individuals and groups which might be interested in the liberal ministry.

Recommending a broad recruitment program to attract ministers in other churches who might prefer to be settled in a liberal church, the commission suggested that it be extended to recruitment among "mature men" in other professions related to the ministry. It cited social workers, teachers, and qualified business men as examples.

The commission also suggested establishment of an orientation center at which seminars may be conducted for persons considering entering the ministry "to acquaint them with the Unitarian heritage and tradition and the opportunities and responsibilities of the Unitarian ministry."

The commission recommended that the Department of the Ministry be authorized, once a staff member for recruitment is added, to conduct a survey among churches and fellowships "to determine as accurately as possible what the real opportunity is in this area for women."

It reported that ministers and laymen were divided in their reactions to a questionnaire item reading, "What is your reaction to the effectiveness of women ministers in our Unitarian pulpits?" Of seventy-nine ministers responding, thirteen reacted favorably, eleven unfavorably, and nine stated they did not know. Fifty-five gave qualified answers. Six laymen believed women could be effective, seven were doubtful, eight expressed qualified approval, and five stated they did not know.

BAN ON POEM CRITICIZED

Banning of a student publication at Queens College, Flushing, New York, was termed "an academic tragedy" and an example of censorship by the Rev. James M. Hutchinson, minister of the First Unitarian Church of Flushing.

Sale of the magazine, *New Poems,* was ordered suspended by school authorities after it printed a poem, "Abortion Eve," in which a 19-year-old coed attempted to trace the thoughts of a young woman about to undergo an illegal operation. Dr. Harold W. Stoke, college president, termed the poem "offensive to the sensibilities of many people within and outside the college."

The Diocesan Union of Holy Name Societies of the Brooklyn Catholic Diocese, covering Brooklyn and Queens, had protested that the poem was "anti-Christian, blasphemous, and particularly offensive to everyone, especially to Catholics."

Mr. Hutchinson said in a sermon that the poem did not seem to him to be in poor taste, blasphemous, or offensive.

If the same standards were applied to some of the prophets of the Old and New Testaments, he said, they also "would certainly be banned" at the college. He accused the college authorities of being timid in the face of public criticism.

PENSION SOCIETY: The Annual Meeting of The Unitarian Service Pension Society will be held in Eliot Hall at 25 Beacon Street, Boston, Mass., at 4:30 P.M. on May 22, 1959, for the transaction of the following business: (1) to hear reports of the officers and board of directors; (2) to elect officers and directors for the ensuing year; (3) to consider such other business as may properly come before the meeting.

ADDISON E. STEEVES, Secretary

CLASSIFIED

HIGH SCHOOL GIRL, age 17, seeks summer job — any length, any kind. Jane Munro Lipson, 68 Grasmere Road, Lockport, N. Y. (near Niagara Falls).

STRATFORD MILITARY ACADEMY

Grades 1-8. Each boy's course of study individually planned. Thorough basic instruction. Supervision of health, habits, behavior, character growth. Beneficial military program. Water, woodland, playground sports; work activities; crafts, music. Unitarian Chapel. Summer camp and school. Near Philadelphia. Stratford, N. J. William T. Hade, Director

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12; Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

THE THEOLOGICAL SCHOOL OF ST. LAWRENCE UNIVERSITY

Prepares men and women for Leadership in the Liberal Churches

B. D. degree and professional certification in Religious Education

SMALL CLASSES

CLOSE FACULTY CONTACT

FINE STUDENT FELLOWSHIP

SCHOLARSHIPS

ANGUS H. MacLEAN, Dean

Write for information to

MAX A. KAPP, *Registrar*

THE THEOLOGICAL SCHOOL

CANTON, NEW YORK

Woodside Cottages
217 Prospect Street
Framingham Centre, Mass.

A long established home for the treatment and care of the aged and chronically ill. Superior accommodations tastefully appointed. Private rooms only. No committed cases. Under same management since the turn of the century.

Arthur H. Ward, M.D.,
Medical Director

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by Unitarian Christian Fellowship

PURPOSE: 1. **To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.**

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

The current issue is devoted to a discussion of merger.

Send $1.00 for a year's subscription

The Unitarian Christian
102 Mt. Vernon St. - Boston 8, Mass.

Name.....

Address.....

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

THE LAITY

LEAGUE CHARTERS FIVE GROUPS

Charters for five new chapters of the Unitarian Laymen's League were approved by the league council at its meeting February 13 through 15 at Asheville, North Carolina.

The new chapters are in Community Church, New York City, and churches at Buffalo and White Plains, New York; Richmond, Virginia; and Canton, Massachusetts. All of them have pledged support of the league program of magazine advertising which has produced 13,600 inquiries and more than one thousand new adherents to churches and fellowships in a little more than two years.

Council members were guests of the chapter at the Unitarian Fellowship of Asheville, one of five fellowships in which there are league chapters. The others are at Aiken, South Carolina; Augusta, Georgia; Fresno, California; and State College, Pennsylvania.

Dr. Dana McLean Greeley, president of the American Unitarian Association, was principal speaker at a council dinner.

ALLIANCE CONFERENCE SET

An Autumn human relations conference this year will replace the annual Summer conference which has been sponsored for a number of years by the General Alliance of Unitarian and Liberal Christian Women.

Members of the General Alliance board of directors at their February meeting set the dates October 20 through 23.

The conference will be held at Kellogg Center, Michigan State College, East Lansing, Michigan. Theme will be "Planning for the Future — Women's Role in the Liberal Church."

Mrs. Nelson Burgess, executive director of the General Alliance, said the conference will be a "work conference," not a "vacation conference." Ministers will be invited to attend. Mrs. L. Charles Underwood, Cincinnati, Ohio, is conference chairman.

Everything **for the CHURCH**

☐ **Altars** ☐ **Pews** ☐ **Organs**
☐ **Church Furniture** ☐ **Fabrics**
☐ **Flags** ☐ **Lighting Fixtures**
☐ **Visual Aids** ☐ **Bibles** ☐ **Robes**
☐ **Folding Chairs and Tables**
☐ **Sterling and Brass Altar Ware**
☐ **Stained Glass Windows**
☐ **Books of Remembrance**
☐ **Bells, *Van Bergen, from Holland***
☐ **Bulletin Boards**

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

LRY DIRECTOR TO WEST COAST

A Spring field trip will take the Rev. C. Leon Hopper, Jr., executive director of Liberal Religious Youth (Unitarian-Universalist) to the Pacific Coast for visits to a number of LRY groups and conferences.

Mr. Hopper plans to visit groups at Richland, Spokane, and Seattle, Washington, and Portland and Eugene, Oregon, and to attend the Pacific Northwest Federation meeting April 17 through 19 at Bremerton, Washington. He also will deliver a sermon April 19 in the dedication series of the new University Unitarian Church in Seattle, his "home church."

In California's San Francisco Bay area, Mr. Hopper plans to visit the Starr King School for the Ministry at Berkeley and groups at Berkeley, Palo Alto, and San Francisco. He also will participate in the Starr King Federation meeting April 24 through 26 at San Jose.

Mr. Hopper also plans to attend the Pacific Southwest Federation meeting May 1 through 3 near Los Angeles and to visit groups and churches in the Los Angeles area. En route back to Boston, he will stop at Tucson, Arizona, and Albuquerque, New Mexico.

TULSA 'TASTINGS' WIN PUBLICITY

Money-raising luncheons brought nationwide publicity in *This Week* magazine to the Women's Alliance of All Souls' Unitarian Church, Tulsa, Oklahoma. *This Week* is a Sunday supplement published by the New York *Herald Tribune* and distributed by newspapers throughout the country.

In a feature article, *This Week* described the "tastings" held by the Tulsa Alliance. Recipes for various dishes served during luncheon are prepared in advance on cards and sold for ten cents each. *This Week's* food editor, Clementine Paddleford, reported that at least $250 has been received at each "tasting."

The article also mentioned a cookbook, *Kitchen Cousins*, that the Tulsa Alliance has published and sells for $2. Soon after the article appeared, the Alliance was receiving orders for the book from such distant places as Hardin, Montana; Longview, Texas; and Cary, Illinois.

The Rev. Robert W. Sonen, minister of the church, reported later that the Tulsa Alliance, not anticipating the publicity, originally had ordered five hundred copies of the book, but that supply was quickly exhausted. By the time a second printing of 2,500 arrived, Alliance members were struggling with 1,900 orders.

UNITARIANISM VALUED IN ASIA

A member of the Unitarian Church of the Larger Fellowship, Howard F. Van Zanut, Tokyo, Japan, finds "association with the Unitarian church abroad of even more significance than it was in the United States."

"In South and East Asia where I live and work," Mr. Van Zanut wrote to UCLF headquarters in Boston, "I am brought continually in contact with non-Christians.

"In the fourteen years I have lived in the Orient I have found countless Asians whose views of life and religion seemed remarkably like those I have noted through the last quarter century among Unitarians."

CLC ADMINISTRATOR GREETED ON WEST COAST: Two members of the Humboldt Unitarian Fellowship, Eureka-Arcata, California, greet Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., at conference of the Liberal Religious Educators Association — Pacific Coast at Alamo, California. Left to right are Mrs. Kirk Cooper, Mrs. Clayton Rost, and Dr. Kuebler.

RELIGIOUS EDUCATION

RELIGION TAUGHT OR CAUGHT?

Use of resource materials by a sensitive teacher who has a basic philosophy or theology is a key to good liberal religious education, Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., told a West Coast conference at Alamo, California.

"A teacher's very voice or talents," Dr. Kuebler said, "are woven into his presentation. A teacher must have a well-developed sense of values to be a good teacher, and he must have inner security. A sense of awe and wonder gives a religious quality to an experience. You can never be too sure just how much religion is 'taught' and how much is 'caught.' "

The conference of the Liberal Religious Educators Association — Pacific Coast was held January 29 through 31. It included Dr. Kuebler's keynote address, a panel discussion titled "Religious Education — Whose Job?" and workshops on religious education.

The panel discussion was voted one of the outstanding programs. Participants, all Californians, included Dr. H. Westby-Gibson, San Francisco; Dr. John Green, Berkeley; the Rev. F. Danford Lion, Palo Alto; Mrs. Harold Weaver, Berkeley; Mrs. Edmund Radsliff, Sacramento; Mrs. Michael Hiehle, Westwood; and Mrs. James Stubblebine, Marin County. They interpreted the roles, respectively, of the chairman of the church board of trustees, religious education committee chairman, minister, religious education director, church school superintendent, teacher, and parent in religious education.

California groups represented at the conference included Unitarian churches of Marin, San Francisco, Los Angeles, Long Beach, Palo Alto, Santa Barbara, Sacramento, Westwood, Berkeley, Stockton, San Mateo, and Torrance and the Universalist Church of Santa Paula. Also represented were Eureka, Berkeley, Davis, Sonoma County, Los Gatos, Sacramento, Chico, and Walnut Creek fellowships. Three Washington societies — East Shore Church of Mercer Island, University Church of Seattle, and the Olympia fellowship — and the Portland, Oregon, church sent representatives.

Acting co-ordinator of the conference was Mrs. Patsy Helligas, Olympia; program chairman, Mrs. Eleanor Taylor, San Francisco; and treasurer, Mrs. Jane Hauser, Walnut Creek.

The 1960 LREA-PC conference will be held in Long Beach. Coordinator will be Robert Wylder, Long Beach, and treasurer, Mrs. Hauser. Newly elected area chairmen are Mrs. Adelaide Angell, Portland, Northwest; Mrs. Marion Kelly, Walnut Creek, Central; and Mrs. Libby Scott, Westwood, Southwest.

Manufacturers of:
GOWNS
·Pulpit and Choir·
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

STARR KING SCHOOL
for the Ministry
★
The Unitarian training center in the Pacific Region
★
A pioneer graduate program: continuous on-the-job in-service training in partnership with our churches and fellowships, integrated with the academic curriculum.
Summer courses, special emphasis on religious education leadership, courses available at neighboring seminaries and universities.
★
Write: Dean Josiah R. Bartlett
2441 LeConte Avenue, Berkeley 9, California

CRANE THEOLOGICAL SCHOOL
TUFTS UNIVERSITY
MEDFORD 55, MASS.
A Graduate School training young men and women for the liberal ministry.
Generous financial assistance is available to qualified students.
For information address,
Dean Benjamin B. Hersey

NOTE!
NOW is the time to buy
ITEMS
FOR CHILDREN'S DAY
some of the styles may not be available later
The Wise Buyers Buy Now

MASSACHUSETTS BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

NECROLOGY

OSWALD E. C. J. HELSING

Oswald Helsing was born March 15, 1872, in Helsingor, Denmark. In Denmark, he attended the University of Copenhagen and served four years as an officer in the Salvation Army. After coming to the United States, he attended and was graduated from McCormick Theological Seminary in Chicago, Illinois. He was ordained in 1911 to the Presbyterian ministry, in which he served six years.

In 1917, Mr. Helsing became a Unitarian minister and served Unitarian churches in Oklahoma City, Oklahoma; St. Cloud and Underwood, Minnesota; and Humboldt, Iowa. In 1931, he organized the Church of the Brotherhood in Chicago and was its minister until 1937. Shortly thereafter, the Church of the Brotherhood was merged into the Third Unitarian Church of Chicago.

Following retirement from the ministry in 1937, Mr. Helsing held several non-parochial positions, including a year with the War Department Intelligence Service during World War II. For the past few years he had resided at the Danish Old People's Home in Chicago, where he died December 10, 1958. He is survived by the widow and three sons, Gunnar J., Helge J., and Knud J. Helsing.

R.S.H.

KING'S CHAPEL (1686) Corner Tremont and School Sts. Dr. Joseph Barth, Minister. Sunday Morning Service at 11 o'clock. Open daily 9 A.M.-4 P.M.

TRUMBULL HILL CAMP

SO. SHAFTSBURY VERMONT

Fun and adventurous learning in the Green Mountain National Forest. A select inter-cultural group of boys and girls from 5-12. 8 weeks $400.

Michael & Wenonah Powsner, Dirs.

Interviews arranged Bennington 4231

HVMANIST BOOK CLVB

XXVII Millport Ave.
NEW CANAAN, CONNECTICUT

- Send for our specials at 10% to 80% off list price. We only sell unused books.
- Any similarity between the publishers' prices and ours is entirely coincidental, and the same is true for the books listed below and the one in the poem:

If there should be another flood,
For refuge hither fly;
Though all the world be submerged,
This book would still be dry.

BRINTON, CRANE
HISTORY OF WESTERN MORALS (8.75) $7.85
DARROW, CLARENCE
THE STORY OF MY LIFE (1.45) 1.30
GALBRAITH, JOHN
THE AFFLUENT SOCIETY (5.00) 4.00
GUIGNEBERT, CHARLES
JESUS (6.00) 3.60
HAYAKAWA, S. I.
OUR LANGUAGE AND OUR WORLD (5.00) 4.50
KALLEN, HORACE
SECULARISM IS THE WILL OF GOD (4.00) 2.00
MAUGHAM, SOMERSET
POINTS OF VIEW (4.50) 4.05
MURPHY, GARDNER
HUMAN POTENTIALITIES (6.00) 5.40
PACKARD, VANCE
THE STATUS SEEKERS (4.00) 3.60
RUSSELL, BERTRAND
COMMON SENSE AND NUCLEAR WARFARE (2.50) .. 2.25
WILBUR, E. M.
HISTORY OF UNITARIANISM: IN TRANSYLVANIA (7.50) 6.75
HISTORY OF UNITARIANISM: SOCINIANISM (6.00) 5.40

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. James P. Wilkes, Acting Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

VACATIONS?

UNITARIAN HOUSE

Situated on the grounds of well-known Chautauqua Institution, Chautauqua, N. Y., an excellent place to stay while enjoying the music, lectures, plays, courses, and quiet restfulness of Chautauqua, July 5-August 30.

$2.00 a night, per person.

For information and reservation write:
REV. H. E. COLPITTS,
12½ Pike Street
AUGUSTA, MAINE

Stimulating and timely . . .

CHARLES DARWIN: Evolution and Natural Selection

Edited and with an introductory essay by BERT JAMES LOEWENBERG; illustrated with woodcuts, photographs, charts and cartoons.

In the centennial year of the appearance of *Origin of Species* comes this definitive volume, the most complete anthology of Darwin's writings now in print.

$5.75 *(clothbound)* **$2.25** *(paperback)*

BIRTH CONTROL AND CATHOLIC DOCTRINE

By ALVAH W. SULLOWAY; with an introduction by ALDOUS HUXLEY

Fifteen years in preparation . . . a cool, level-headed analysis of the Roman Catholic Church's position on this crucial issue.

$3.95

At your church bookshop

BEACON PRESS
25 Beacon Street · Boston 8

Learn the Secret of Prayer that Brings Results

It's easy when you follow the simple methods outlined in Stella Terrill Mann's monumental book — CHANGE YOUR LIFE THROUGH PRAYER. Thousands of people have tried these methods with surprisingly good results.

People facing problems they do not know how to solve — people who are a little skeptical of religion, churches and prayer in general, will find great comfort and guidance in this volume. It explains not only what prayer is, but tells how to use it, and proves the points by concrete examples from life.

Highly Acclaimed by Readers

This book has proved so popular that it has gone through eighteen printings. Moreover, the high esteem in which it is held is evidenced by the fact that it is used by Truth Students everywhere, and it is required reading in religious courses in several American Universities.

The book presents clearly and simply the techniques of prayer which have helped thousands solve difficult personal problems and find comfort and guidance by applying the easy-to-follow methods outlined. You will learn how prayer has helped them change lives of frustration and unhappiness to lives of brilliant usefulness and cheerfulness — from sickness to health — from poverty to financial success — from lonesomeness to love and friendship.

As you read through CHANGE YOUR LIFE THROUGH PRAYER, you will immediately sense that here is a message of tremendous import — one that holds promise of a bigger, richer life for you.

Examine 10 days —No obligation

Send for your copy of CHANGE YOUR LIFE THROUGH PRAYER today. The price is only $2.75. If you enclose remittance we pay postage, you save the high C.O.D. charges. And remember, if the book does not come up to your expectations, simply return it for prompt refund.

Mail your order now to:

G. S. RAND PUBLICATIONS
Dept. U-1
381 Fourth Ave. New York 16, N. Y.